UNIVERSITY OF ALBERTA
LIBRARY

Regulations Regarding Theses and Dissertations

Typescript copies of theses and dissertations for Master's and Doctor's degrees deposited in the University of Alberta Library, as the official copy of the Faculty of Graduate Studies, may be consulted in the Reference Reading Room only.

A second copy is on deposit in the Department under whose supervision the work was done. Some Departments are willing to loan their copy to libraries, through the inter-library loan service of the University of Alberta Library.

These theses and dissertations are to be used only with due regard to the rights of the author. Written permission of the author and of the Department must be obtained through the University of Alberta Library when extended passages are copied. When permission has been granted, acknowledgement must appear in the published work.

This thesis or dissertation has been used in accordance with the above regulations by the persons listed below. The borrowing library is obligated to secure the signature of each user.

Please sign below:

Date   Signature   Institution
_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

_____

UNIVERSITY OF ALBERTA

ST. STEPHEN'S THEOLOGICAL COLLEGE

We, the undersigned, hereby certify that we have
read and recommend to the ~~School of Graduate Studies~~
for acceptance, a thesis entitled THE RELEVANCE OF
PAULINE ANTHROPOLOGY IN THE LIGHT OF THREE MODERN
THEORIES OF PERSONALITY, submitted by Theodore Elia
Thomas, M.A., in partial fulfillment of the require-
ments for the degree of Bachelor of Divinity.

PROFESSOR

PROFESSOR

THE RELEVANCE OF PAULINE ANTHROPOLOGY

IN

THE LIGHT OF THREE MODERN THEORIES

OF

PERSONALITY

A DISSERTATION

SUBMITTED TO THE GENERAL FACULTY COUNCIL

COMMITTEE ON BACHELOR OF DIVINITY DEGREES

IN CANDIDACY FOR THE DEGREE OF

BACHELOR OF DIVINITY

BY

THEODORE ELIA THOMAS, M.A.

UNIVERSITY OF ALBERTA

APRIL, 1954.

CONTENTS

PREFACE

The term "anthropology" is used purposely in this study
and carries an older meaning than is ascribed to it today.
This older definition of the term is given in the Third Edition
of The Shorter Oxford English Dictionary as, "The science of
the nature of man, embracing human physiology and psychology."

The quotations from the Old and New Testament are taken
from the Revised Standard Version unless indicated otherwise.
The quotations from The Apocrypha were taken from the Authorized
Version of the English Bible.

In the absence of a Concordance of the Septuagint, the
second chapter of this thesis is based on Chapter Three of
Professor Ryder Smith's recent work entitled, The Bible Doctrine
of Man.

In conclusion, I gratefully acknowledge the invaluable
assistance rendered by Dean D.J.C. Elson of the Faculty of
St. Stephen's College who read the entire text and made many
helpful suggestions.

i

א	ʾ	ל	l
ב	b	מ	m
ב	ḇ	נ	n
ג	g	ס	s
ג	ḡ	ע	ʿ
ד	d	פ	p
ד	ḏ	פ	p̄
ה	h	צ	ṣ
ו	w	ק	ḳ
ז	z	ר	r
ח	ḥ	שׁ	s
ט	ṭ	שׂ	s
י	y	ת	t
כ	k	ת	ṯ
כ	ḵ		

A, α – a		N, ν – n
B, β – b		Ξ, ξ – x
Γ, γ – g		O, ο – o
Δ, δ – d		Π, π – p
E, ε – e		P, ρ – r
Z, ζ – dz		Σ, σ, ς – s
H, η – ai		T, τ – t
Θ, θ – th		Y, υ – u
I, ι – i		Φ, φ – ph
K, κ – k		X, χ – ch
Λ, λ – l		Ψ, ψ – ps
M, μ – m		Ω, ω – o

ABSTRACT

This study was undertaken to find out the relevance of Paul's anthropological concepts in the light of three modern theories of personality, behaviorism, psychoanalysis, and Gestalt. The anthropology of the Old Testament, the Septuagint and Apocrypha, and Epicurean and Stoic philosophy was considered at some length in order to trace the dominant Hebraic and Greek influences affecting Paul's anthropological concepts.

The anthropology of Paul is, in the main, traceable to his Hebraic background and training. When the Apostle uses Greek terms he uses them in a nontechnical sense, i.e., he gives them a different content than they had for the Greek mind.

The most significant aspect of the Hebraic view which characterizes Pauline thought is the strong emphasis on the essential oneness and wholeness of man, in strong contrast to the Greek view that man is a dichotomy or a trichotomy of matter and mind, or matter, mind, and spirit, respectively.

The personality theories of classical behaviorism and Freudian psychoanalysis have adapted the Greek view of human nature and proceed to divide the personality into parts or elements. The field theory of Kurt Lewin has rejected emphatically the Greek analytic view and has reasserted the importance of the unified "whole" man. Those psychologies which adopted the Greek analytic view of human nature are, in the main, irreconcilable with Paul's view of man. The field theory which is a reaction against the Greek view of looking at man shows the closest resemblance to one of the basic principles underlying Hebraic, and hence, Pauline anthropology.

INTRODUCTION

The thought patterns of the Semitic people vary greatly
from those of that part of the world influenced by Greek learn-
ing and philosophy. In discussing the anthropology of the Old
Testament it is necessary to point up some of the more important
or basic differences. Our intellectual heritage is basically
Greek. Our ideal of wisdom, our concepts of education, and our
philosophy are all contributions of Athens. Athens, however,
is separated from Jerusalem by a wide gulf. This does not mean
that the Greek way of looking at human nature and experience is
more right or true than the Semitic way. In fact it will be
indicated later that some modern schools of psychology, in their
descriptions of human personality are much more Semitic, (knowing-
ly or unknowingly) than Greek, in their conclusions.

The most distinctive differences between the Greek and the
Semitic minds are the following:

1. The Greek mind is basically analytical. Human nature,
the phenomenon of human experience, the world around us, etc.,
can all be analyzed and each component part can be viewed
separately. It is possible to analyze human experience into a
sequence of cause and effect relationships. As a necessary
corollary of this analytic method we have a development of
abstract terminology. Thus, we find such words as "form",
"content", "matter", "spirit", "will", "intellect", "emotion",

etc., used freely. The following quotation taken from an address to the American Psychological Association by G. W. Allport, one of America's leading psychologists indicates clearly to what extent our analyzing may go. Speaking on the concept known as "frame of reference", Allport states:

> "The time is therefore ripe to seek more assiduously those laws that define the influence of ground upon figure, context upon judgment, traits upon behaviour, frames of reference upon attitudes and activity, situational fields upon performance....At the present time it is especially the social and dynamic psychologists who are ardent on the trail, although much pertinent related work is found wherever there is research upon problems of equivalence, aspiration level, life space, constancy phenomena, and psychophysical judgment." (1)

In general it may be said that abstract thought is foreign to the Hebrew mind. The Hebrew language has no abstract terms. The Semite viewed the world around him pictorially, and he never asked the typical Greek question, "What is the underlying substance of the world?" Furthermore, where the Greek would emphasize the "parts", the "many", the "units" the Semite saw the "whole", the "one" and the "units as a part of a totality". This made it possible for the Hebrew to use his terms interchangeably-- a practice which from the point of view of analytical science can be best described by the word "chaotic"!

---

1. Allport, G. W. : "The Psychologist's Frame of Reference," Psychological Bulletin, 37, 1940, p. 1-29.

ll. The Greek habit of analysis necessitates a large
technical vocabulary. There is a definite term for each
aspect of experience. This term can not be used inter-
changeably for its boundaries are carefully defined.
In any standard textbook it is common to find a definit-
ion of the terms which the author intends to use. The
Semitic mind did not bother with strict definitions.
In the Old Testament there is no attempt made to give
a word a definite meaning. The meanings are flexible
and the terms can be used interchangeably. The
exactitude of language is a necessity for the Greek mind,
but is not essential for the Hebrew. The Hebrews used
pictures to describe what they wanted to say. An
interesting example of such usage occurs in Isaiah
54:1-8, where Israel is referred to as a woman.

> "Sing, O barren one, who did not bear;
> break forth into singing and cry aloud,
> you who have been in travail!

> "For the children of the desolate one will be more
> than the children of her that is married, says the Lord.

> "Enlarge the place of your tent,
> and let the curtains of your habitations be stretched out;
> and strengthen your stakes.

> "For you will spread abroad to the right and to the left,
> and your descendants will possess the nations
> and will people the desolate cities...etc."

lll. Greek analytical thought works with a series of
categories. Matter and spirit, real and ideal, eternal
and temporal, natural and supernatural, psychical and
physical, are all typical Greek categories.

Human nature is a dichotomy of flesh and spirit, or it
may be a trichotomy of body, mind, and spirit (sometimes
soul). The categories of the mind are the will, the
emotions, and the intellect. The Hebrew never viewed
things in terms of categories. It was the "totality"
of a thing that mattered. The distinctions between
matter and spirit, real and ideal, eternal and temporal,
psychical and physical were non-existent. Human
personality was a unity. It was impossible to think
of it as a soul incarnated within a body and directed
by a mind. Man was flesh animated by soul, but the two
were welded beyond distinction into a psycho-physical unity.

lV. The Greek attitude to life and experience differs
radically from that of the Semite. The Greek philosopher
was essentially a "spectator". He observed life and
experience from the balcony. His observations were an
attempt to be objective, and involvement in the life
process would naturally destroy objectivity. The Hebrew
on the other hand, knew of truth and wisdom only as he
himself experienced it. It was impossible to learn about
truth or goodness, without becoming involved in it. Hence,
one must be an active "participant" in the arena if one is
to gain knowledge and truth. One could never show good
judgment unless one was a part of the stream of events.
Where the Greek discovered truth through speculation, the
Semite derived it from first-hand experience.

The Semite did not philosophize--he proclaimed! When
social injustice had poisoned the nation's life, Micah
did not philosophize in glowing terms about ultimate
moral retribution. Rather, he proclaimed a fiery judg-
ment which he felt would come in the near future, for
the nation's oppressed would not be forgotten by God
forever.

> "Woe to those who devise wickedness
>   and work evil upon their beds!
> When the morning dawns, they perform it,
>   because it is in the power of their hand.
> They covet fields, and seize them;
>   and houses, and take them away;
>   they oppress a man and his house,
>   a man and his inheritance."

> "Therefore, thus says the Lord:
> Behold, against this family I am devising evil,
>   from which you cannot remove your necks;
>   and you shall not walk haughtily,
>   for it will be an evil time." (1)

An appreciation of these differences is essential
if we are to understand Hebrew psychology and anthropology.
When the Semite described human nature it is indeed true
that "from the standpoint of analytic psychology and
physiology the usage of the Old Testament is chaotic."(2)
But this does not mean that his view of human nature was
void of all truth. In many instances the practical,
"common sense" approach of the Semite was much more
realistic than the analytic view of the psychologist or
the physiologist.

---

1. 2:1-3
2. Robinson, J.A.T.: "The Body: A Study in Pauline Theology" p.16.

A BRIEF DISCUSSION OF OLD TESTAMENT ANTHROPOLOGY

The Hebrew derived his views of man from common experience. He noticed, like other primitive peoples also noticed, that when a man dies something goes out of him. This something was associated with the "breath" which was always present in a living being. The flesh which was left behind when the "breath" left was inanimate. On decomposition it would return to the dust of the earth. Man, concluded the Hebrew, is breath and dust. However, when a man was wounded in battle it was noticed that if blood escaped in large quantities he would die, i.e., the "breath" would escape. The association of blood with the "animating breath" complicated the simple Hebrew division of a living being into "flesh and dust."

In this brief discussion of Old Testament anthropology only the main terms will be considered. Those terms referring to the "breath-soul" or "blood-soul" will be dealt with first.

A. Neshamah (Hb. נְשָׁמָה)

This term is used to describe "breath" in the phrase "breath of life". It is used in Genesis, in the account of the creation of man from the dust of the ground. After God had formed a large doll out of the dust of the ground we read,

> "...(then) the Lord God....breathed into his
> nostrils the breath of life." (1)

As the "breath" of life, neshamah (נְשָׁמָה) is not

so much a psychical function of man, as a physical phenomenon.

It refers to the actual breath. When the son of Zarephtah

became severely ill "there was no breath (neshamah) left

in him." (2) The text in Genesis implies that it is

something from outside which God gives to man. In six

instances it is used to refer to God's breath and in these

cases it is identified with wind.

> "Then the channels of the sea were seen,
>   the foundations of the world were laid bare,
> at the rebuke of the Lord,
>   at the blast of the breath (neshamah) of his
>   nostrils." (3)

B. Nephesh (Hb. נֶפֶשׁ)

The term nephesh (נֶפֶשׁ) occurs over seven

hundred and fifty times in the Old Testament. Nephesh

is probably the most fluid term in the Old Testament.

It is translated in forty-two different ways by the

translators of the Authorized Version! There are nine

meanings listed in BDB but these are divided into many

variant meanings. It is almost impossible to classify

nephesh into any set of meanings since its usage is

extremely fluid. Several examples of the most important

usages may be cited.

---

1. Gen. 2:7
2. 1 Kings 17:17
3. 2 Sam. 22:16

(a) Nephesh may mean "life" as opposed to "death". The life is the vital activating principle in man which resides in the blood. It is therefore wrong to drink blood. The Deuteronomist writes,

> "Only be sure that you do not eat the blood;
> for the blood is the life, and you shall
> not eat the life with the flesh." (1).

To attack life is to attack the inner being of a man.

> "...the sword has reached their very life." (2)

Nephesh may carry the meaning of life in itself.

> "...then you shall give life for life,". (3)

(b) The second meaning ascribed to nephesh to be considered here is "soul". As "soul" nephesh is that part of a man's nature which breathes. It is the breathing substance and corresponds to the Latin "anima" or the Greek "psyche". The "soul" leaves the body at death.

> "...she breathed out her soul." (4)

It is desirable that the soul should be delivered from Sheol.

> "...thou hast delivered my soul from the depths
> of sheol." (5)

(c) In many instances nephesh is used as a reflexive or personal pronoun. Here it would be easy to substitute a personal pronoun or the words "man", or "persons", for nephesh.

> "...I regard not myself;..." (6)

> "O my soul, come not into their council." (7)

---

1. Dt. 12:23   3. Ex. 21:23   5. Ps. 86:13
2. Jer. 4:10   4. Jer. 15:9   6. Job 9:21
                                                    7. Gen. 49:6

This last phrase could be translated, "Let me not come into their council." In the later literature of the Old Testament it is common to find the use of nephesh when the writers mean "person" or "persons".

"...thirty-two thousand persons." (1)

"...an idle person (or man) will suffer hunger." (2)

In its strange history the most extreme extension of this meaning occurs in post-Exilic literature where reference is made to a dead nephesh, i.e., a dead man or corpse.

"All the days that he separates himself to the Lord he shall not go near a dead body (nephesh)". (3)

(d) The nephesh is frequently referred to as the organ which experiences everything, whether it belongs to the realm of feeling or knowing or willing. It may be the seat of desire, (4), of abhorrence and loathing (5), of sorrow and distress (6), of joy (7), of love (8), and of hatred and revenge (9).

As the seat of mental acts we read,

"...my soul knoweth well." (10)

As the seat of the will Job says, of nephesh,

"...my soul chooseth strangling." (11)

In one instance at least it refers to the moral nature of man.

"...my soul hath not been polluted." (12)

---

1. Num. 31:35   2. Prov. 19:15   3. Num. 6:6
4. Dt. 12:20   5. Jer. 14:19   6. Gen. 42:21
7. Ps. 35:9   8. Gen. 34:3   9. Jer. 6:8
10. Ps. 139:14 (BDB)   11. Job. 7:5 (BDB)
12. Ezekiel 4:14 (BDB)

In respect to this latter usage H. Wheeler Robinson writes:

> "The psychical usage of nephesh is very varied,
> and covers all kinds of states of consciousness,
> even volitional, and intellectual, though the
> emotional strongly predominate, especially in
> the particular sense of appetite or desire..."(1)

In summary, we may say that nephesh comprises the animating life-principle which resides in the blood. How did the Hebrew arrive at this conclusion? Ryder Smith writes in answer to this question,

> "We do not know how he connected the ideas that
> "life" is both breath and blood, but it has
> been surmised that he noticed that when blood
> is spilt, reek rises from it, and that he
> supposed that the breath permeates the blood,
> and that therefore, as the blood is everywhere
> in the body, so is the breath. In every kind
> of sacrifice the blood was given to God because
> it was thought to be alive...It is clear that
> neshamah was closely connected with nephesh
> and nephesh with the blood." (2)

C. Ruach (Hb. רוּחַ)

The term 'ruach' (רוּחַ) is translated most frequently by the words wind, breath, and spirit. The primary meaning of the term is wind. The wind had an objective connotation and could best be regarded as a refined material substance. The Semites did not make the distinction between the material and the immaterial and hence could not think of any existence without material substance. The common experience of "feeling the wind blow" suggested to primitive people that someone was doing something.

---

1. Robinson, H.W. : The Christian Doctrine of Man, pp. 16-17
2. Smith, Ryder: The Bible Doctrine of Man, pp. 7-8

When the wind blew men felt that God was in action displaying
his great power. God was the cause of the wind. In the
Priestly writings we find,

> "And God made a wind blow over the earth..."(1)

The Hebrews were aware of the "four winds", and we find Jeremiah
writing,

> "I will bring upon Elam the four winds
> from the four quarters of the heaven..."(2)

The wind was also regarded as a breath of air.

> "they pant for (a breath of) air". (3)

The closest suggestion of the idea that wind might be immaterial
is given in Job, where the author writes,

> "...my life is a wind." (4)

as well as in Isaiah,

> "Behold, they are all a delusion;
> Their works are nothing;
> Their molten images are empty wind." (5)

The use of ruach to describe breath is a natural extension
of its primary meaning. A man could "blow" breath into the face
of another and the similarity of this to the natural wind would
be recognized immediately. The use of ruach to describe the
breath from the mouth or nostrils occurs thirty-three times in
the Old Testament.

> "The breath of our nostrils..." (6)

A parallel to the idea of wind as a vain and empty thing (see
above) is found in Job where the writer speaks of

> "....windy words". (7)

---

1. Gen. 8:1   2. 49:36   3. Jer: 14:6
4. Job. 7:7   5. 41:29   6. Lam. 4:20
                                         7. Job 16:3

Breath may also mean God's word of command as in the Psalmist's
description of creation,

> "By the word of the Lord the heavens were made."(1)

It may also refer to the word of command of the Messianic king
and we find Isaiah writing,

> "...with the breath of his lips he shall slay
> the wicked." (2)

Breath may be indicative of strong emotion, particularly anger,
where forceful breathing is most noticeable. (3) Finally,
breath may be regarded as the sign or symbol of life itself.

> "...to destroy all flesh in which is the
> breath of life," (4)

The most important translation of 'ruach' for the purposes
of this study is "spirit". The spirit is the universal element
in human nature and is frequently interchangeable with the word
'nephesh'. According to one authority however, ruach is used
characteristically for men and God whereas nephesh is peculiar
to men and animals. (5) H.W. Robinson regards ruach as the
principle of life in both humans and animals.

Because of its universal nature in human life, ruach and
nephesh are frequently interchanged in Old Testament usage.
References are made to spirit especially when the thought of
animation or agitation is expressed. The word spirit may be
used to describe the temper or disposition of an individual. It
may refer to vigor or vivacity as in,

> "...there was no more spirit in her". (6)

---

1. 33:6   2. Isa. 11:4   3. Isa. 30:28
4. Gen. 6:17   5. Smith, Ryder: The   6. 1 Kings 10:5
                           Bible Doctrine of Man, p. 10

It may have a reference to such a quality as courage,

> "...their heart melted, and there was no
> longer any spirit in them." (1)

It may refer to the emotion of anger as in Proverbs where the
writer states,

> "...he who rules his spirit....". (2)

When men are impatient and in haste their spirit is regarded
as broken.

> "...but they did not listen because of their
> broken spirit." (3)

The spirit may be troubled as in,

> "So in the morning his spirit was troubled..."(4)

The "prophetic" spirit is noted in Numbers where we read,

> "...a man in whom is the spirit". (5)

The use of the term occurs twenty-five times with specific
reference to the living, breathing, being dwelling in the flesh
of men and animals. Where nephesh may be regarded as the thing
that breathes, ruach is the word for the breath that comes and
goes in breathing. In this sense it is regarded as the gift
of God, who

> "...formed the spirit of man within him." (6)

God preserves this spirit.

> "...thy care has preserved my spirit." (7)

The spirit or breath departs at death. It is like a wind.

> "...a wind that passes and comes not again." (8)

Occasionally it may have the meaning of being the seat of emotion.

> "My spirit yearns for thee in the night." (9)

1. Josh. 5:1	2. Prov. 16:32	3. Ex. 6:9
4. Gen. 41:8	5. Num. 27:18	6. Zech. 12:1
7. Job 10:12	8. Ps. 78:39	9. Isa. 26:9

> "...I will speak in the anguish of my
>   spirit;..." (1)

Very seldom does it occur as the seat of mental acts and rarer
still is it regarded as the seat of the will.

The term "Spirit of God" occurs ninety-four times in the
Old Testament. The ecstasy of the prophets is due to the Spirit
of God and it incites them to deeds of frenzy. (2) It is this
spirit that compels the prophet to utter warnings of doom and
destruction. It may even impart energy to men for duties of
war or administration. A much later development was the idea
that this spirit endowed men with special gifts of wisdom and
understanding. The Spirit of God permeates the universe as
nephesh permeates man's being. The Psalmist cries out,

> "Whither shall I go from Thy Spirit?" (3)

The gift of the spirit to men mentioned above is not the
same as the Spirit of God which comes to the prophet, The former
is a universal element in human nature while the latter is by no
means a universal phenomenon. When the Hebrew saw some unusual
phenomenon in human conduct or character he tended to trace such
activity back to God. And so we may say, that although everyone
possessed spirit, only some possessed the Spirit of God.

The words nephesh and ruach are so similar in meaning that
we may ask, "Why did the writers of the Old Testament use two
words when one would have added to greater simplification?"
H. Wheeler Robinson regards the synonymous use of the words as
the result of different etymological histories. (4)

---

1. Job 7:11   2. Num. 11: 17:23   3. Ps. 139:7
4. Robinson, H.W. : The Religious Ideas of the Old Testament.

We may conclude by saying that to all intents and purposes soul and spirit meant ultimately the same thing. They were the vital principle of life associated with breath, and which came to be regarded as residing in the blood.

D. Basar (Hb. בָּשָׂר)

The basic meaning of the word basar is flesh, although in Hebrew it sometimes has the broader meaning of body. It may refer to the flesh of the body of animals,

> "...the ox shall be stoned, and its flesh
> shall not be eaten." (1)

Or, it may refer to the flesh of men as in Genesis,

> "within three days Pharoh will lift up your head
> from you,--and hang you on a tree, and the birds
> will eat the flesh from you." (2)

It is in the Priestly writings that flesh is used most commonly when the writers wanted to refer to the body itself. Hence,

> "It shall not be poured out upon the
> bodies of ordinary men..." (3)

> "...and let them go with a razor over
> all their body..." (4)

In this sense flesh can be used in antithesis to soul or spirit as in,

> "...my soul thirsts for thee;
> my flesh faints for thee..." (5)

Euphemistically the term flesh refers to the male organ of generation.

> "And you shall make for them linen breeches,
> to cover their naked flesh..." (6)

---

1. Ex. 21:28   2. Gen. 40:19   3. Ex. 30:32
4. Num. 8:7   5. Ps. 63:1   6. Ex. 28:42

The term basar may also refer to kinship or blood relation as in,

> "This at last is bone of my bone, and
> flesh of my flesh." (1)

Flesh, as over against God, was regarded as weak, frail and erring.

> "My spirit shall not abide in man forever,
> for he is flesh..." (2)

> "(The Egyptian) horses are flesh and not
> spirit." (3)

It should be kept in mind that the writers of the Old Testament never regarded flesh as evil per se. It may be weak, frail, erring, but it is not sinful.

Finally the term flesh is used with the adjective kol (Hb. כֹּל) to describe all living beings (4), all animals (5), and all mankind (6).

In summary, we may conclude that when the Hebrew referred to basar he generally meant body in its broadest sense. He looked upon its mortality, its frailty, its finitude, its folly, and its futility, but never did he regard it as basically evil or sinful.

E. Lev and Levav (Hb. לֵבָב and לֵב)

The terms lev and levav are generally translated by the word heart. The heart was by far the most important inner organ of Hebrew physiology and occurs more than eight hundred and fifty times. However, the Hebrew conceived the heart as having a different function than that given to it by physiology today.

---

1. Gen. 2:3   2. Gen. 6:3   3. Isa. 31:3
4. Gen. 6:17   5. Gen. 8:17   6. Gen. 6:12

With the exception of one instance where thought is ascribed to the brain, the heart was regarded as the organ of thought. (1)

BDB lists four basic meanings for the words lev and **levav** and these are: (a) the inner man; (b) the mind; (c) the will; (d) the heart.

The inner man or the central core or middle part is contrasted with the outer being.

"...my flesh and my heart doth fail." (2)

It is also contrasted with the hands (3), garments (4), eyes (5), ears (6), and mouth (6). The word also carries the meaning of inner man as the comprehending conscious mind.

"...testing you to know what was in your heart..." (8)

"...the Lord has sought out a man after his own
     heart." (9)

The term lev may refer specifically to the mind as in Job,

"But I have understanding (a mind) as well
     as you;..." (10)

The mind may be the possessor of wisdom,

"...that we might get a heart (mind) of
     wisdom". (11)

It is the thinking or the reflective aspect of human nature.

"...keep forever such purposes and thoughts
     in the hearts (minds) of thy people, and
     direct their hearts (minds) towards thee." (12)

Memory is a characteristic of the heart or mind.

"Be attentive to my words...let them not
     escape from your sight; keep them in
     your heart." (13)

---

1. Dan. 2:28   2. Ps. 73:26   3. Ps. 73:13
4. Job 2:13   5. Num. 15:39   6. Ezek. 3:10
7. Dt. 30:14   8. Dt. 8:2   9. 1 Sam. 13:14
10. Job 12:3   11. Ps. 90:12   12. 1 Chron. 29:18
13. Prov. 20:21

At times the mind has the conscious function of volition and hence may be the resolving, the determining, or the inclining part of a man.

> "...direct your heart to the Lord." (1)

> "But if your heart turns away, and
> you will not hear, but are drawn
> away to worship other gods and
> serve them,..." (2)

There are several references which give the heart a function similar to that of conscience. This is by no means a common usage.

> "...my heart does not reproach me
> for any of my days." (3)

More frequent is the reference to the heart in terms of the "kind" of man one is. It thus may refer specifically to the moral character of a person.

> "...the uprightness of your heart,..." (4)

> "They are a people who err in heart..." (5)

> "....perverseness of heart shall be far from me." (6)

Hearts may be hardened as in (7), or uncircumcised as in (8).

Occasionally the words lev and levav are used almost synonymously with the word nephesh or soul. Its use as a reflexive pronoun occurs in a few instances.

> "If you say in your heart (i.e. to yourself)" (9)

The heart may be the seat of appetites, and emotions.

1.	1 Sam. 7:3	2.	Dt. 29:17	3.	Job 27:6
4.	Dt. 9:5	5.	Ps. 95:10	6.	Ps. 101:4
7.	Dt. 2:30	8.	Dt. 10:16	9.	Dt. 7:17

"Strengthen your heart (with wine)." (1)

"...gladness of heart". (2)

"I will send faintness into their hearts..." (3)

"...have sorrow in my heart all the day." (4)

"Let your heart take courage..." (5)

Since the heart was the organ of thought it was considered as being the very center of life. In modern times the heart is referred to in poetry and prose as the seat of the feelings or emotions. The Hebrews however, used lev and levav as the seat of thought and mental experience.

F. The Liver, the Kidneys, and the Bowels:

These three inner organs are occasionally used in Hebrew physiology and are deserving of mention. By no means do they attain the importance of the heart which is the inner organ par excellence.

The word kaved (כָּבֵד) is the Hebrew for the physical organ, liver. The Aramaic equivalent suggests that the liver was the seat of the emotions of anger and temper. In two instances the liver is regarded as the center of life. (6)

The word kilyah (כִּלְיָה) which is used only in the plural, means kidney. The kidneys are mentioned as the most sensitive and vital part of man.

"...thou didst form my inward parts
(i.e. my kidneys)" (7)

"He slashes open my kidneys..." (8)

1.	Judges	19:9	2.	Isaiah	30:29	3.	Lev.	26:36
4.	Ps.	13:3	5.	Ps.	31:24	6.	Lam.	2:11;
7.	Ps.	139:13	8.	Job	16:13			Prov.7:23

Sacrificially the kidneys of animals were regarded as the choicest parts and were offered to Yahweh. (1) Figuratively the kidneys were regarded as the seat of emotions and affections. (2) In ten instances some specific emotion is located in the kidneys.

The word me'em (מֵעִים) translated in English by bowels is used to designate the seat of emotion several times. Generally, the bowels were regarded as the seat of sexual love or sympathy.

G. Besides the above organs ethical qualities were applicable to the hand, the ears, the eye, and the mouth.

In conclusion I would like to quote from two scholars who have dealt at length with the concept of man in the Old Testament.

H. Wheeler Robinson writes.

> "If we bring together these three chief terms--
> nephesh 'heart' and ruach--in the working
> syncretism of their ultimate usage, we shall
> see that there is before us a striking theory
> of human nature, which may be taken as
> characteristic of the Old Testament. The idea
> of human nature implies a unity, not a dualism.
> There is no contrast between the body and the
> soul such as the terms instinctively suggest
> to us. The shades of the dead in Sheol, as we
> shall see, are not called 'souls' or 'spirits'
> in the Old Testament; nor does the Old Testament
> contain any distinct word for 'body', as surely
> would have done had this idea been sharply
> differentiated from that of the soul. Man's
> nature is a product of the two factors--the
> breath-soul which is his principle of life, and
> the complex of physical organs which this
> animates. Separate them, and the man ceases to
> be, in any real sense of personality; nothing but
> a 'shade' remains which is neither body nor
> soul...." (3)

---

1. Lev. 3:4   2. Job 19:27; Pro. 23:16
3. Robinson, H.W.: The Religious Ideas of the Old Testament p. 83.

Along a similar line of thought we find a more recent scholar

stating:

> "...biblical man, from the standpoint of a
> psychological approach to his nature, is
> a _unitary_ being. He is body, spirit, self,
> feeling, mind, and heart. He is all these,
> yet none of these in particular if one
> tries to identify him with any single
> category. He is all of these only as they
> are recognized as varied evidences of his
> single nature. When they are viewed as
> mutually interdependent and as having
> little meaning in isolation from each
> other, they assume their true character.
> Man has reality in the Bible because he
> _is_, not because he is a spiritual being,
> a bodily organism, or a thinking-feeling
> center of consciousness. Israel's
> thinkers did not minimize man's power to
> conceive ends and to will them into being
> neither did they glorify the body and its
> natural functions as ends in themselves.
> They achieved a balance between body and
> **mind in their** thinking about man which
> enabled them to avoid certain intellectual
> problems, and which confronted them with
> others just as difficult. They had no
> problem as to the sinfulness of matter,
> so that asceticism never arose as an
> influential movement in Israel. They
> did create the problem as to man's ultimate
> destiny beyond history, since body and
> soul must share the same fate in the
> absence of a real dualism as to human
> nature." (1)

---

1. Baab, O.J. : The Theology of the Old Testament, p. 68.

CHAPTER 11

ANTHROPOLOGY IN THE SEPTUAGINT AND THE APOCRYPHAL OLD TESTAMENT (1)

Before we undertake a study of anthropological concepts in
the writings of the Apostle Paul it is essential that we look
briefly at the LXX and the Apocryphal Old Testament to discover,
what changes, if any took place in anthropological thought
between the years 300 B.C. to 50 A.D. Since the LXX was the
Bible used by the Hellenistic world in the time of Paul, the
Apostle almost always quotes from it. We can therefore feel
safe in saying that Paul would have some familiarity with the
anthropological concepts of the LXX.

During the period when the Hebrew Old Testament was being
translated into Greek there were two philosophical systems which
had profound influence on many scholars. Strangely enough,
both schools, Stoicism and Epicureanism were monistic in outlook.
In our period therefore Aristotelian philosophy with its
dichotomy of "body" and "soul" was virtually unknown. It was
the rediscovery of Aristotelian philosophy in the Middle Ages
and its subsequent influence on thought through Thomistic
philosophy that resulted in the medieval and modern emphasis on
the dichotomy between "body" and "soul". The next chapter will
consist of a brief consideration of the influential schools of
Greek philosophy during the first century A.D. (2)

1. This chapter is based on Ryder Smith's book, "The Bible
    Doctrine of Man."
2. p. 31

A. Nephesh (Hb. נֶ֫פֶשׁ)   Psyche (Gk. ψυ χή)

In the Greek Old Testament the Hebrew word nephesh is almost always translated by the Greek "psyche" (ψυ χή). In the LXX psyche has three chief meanings. It generally means "life". Secondly it may be used in the sense of a reflexive or personal pronoun. In the third place it may refer specifically to that element in human nature which "experiences". Besides these three main meanings psyche is used occasionally to denote a "man".

When it refers specifically to life, psyche may refer to the life of animals as well as the life of human beings. Psyche is in,

"....every living thing." (1)

Sirach also refers to the

"....psyche of every living thing." (2)

However, psyche refers more frequently of men,

"He gave up the psyche in the bed..." (3)

Psyche, used as a reflexive and personal pronoun may next be illustrated.

"I kept myself (psyche) from eating...." (4)

"...our souls shall live." (5)

This latter phrase could be translated, "we ourselves shall live."

The use of psyche to mean man may next be cited.

"...a hungry (psyche) man." (6)

"...neither hath every man (psyche) pleasure in
every thing." (7)

---

1. Jud. 11:7   2. Sir. 16:30   3. Tobit 14:11
4. Tobit 1:11   5. Jud. 7:27   6. Sir. 4:2
7. Sir. 37:28

"...souls (men) destitute of help." (1)

Psyche never is used however to refer to a dead corpse as nephesh sometimes is.

As the subject of experience psyche is used in the widest possible sense. It is the element in human nature that lives and feels and thinks and wills.

"...his mind (psyche) was moved..." (2)

"Extol not thy self in the counsel
of thine own heart, that thy psyche
be not torn in pieces." (3)

"The pangs of the belly are with an
unsatiable man." (4)

"...being greatly perplexed in his
mind, he determined to go into Persia." (5)

The emphasis on feeling, which was a characteristic of nephesh in the Old Testament has largely disappeared in the Greek translation. In the Apocryphal literature psyche is very rarely used to mean the seat of feeling.

Occasionally references to psyche are made which imply its moral nature.

"A whisperer defileth his own soul..." (6)

"...uprightness of soul..." (7)

"...a wicked soul..." (8)

"...a sick soul..." (9)

In summary then, what can we say about the changes that were effected in the meaning of the word when the Old Testament was translated from Hebrew into Greek?

---

1. Wisdom 12:6   2. Jud. 12:16   3. Sir. 6:2
4. Sir.   31:20   5. 1 Macc. 3:31   6. Sir. 21:28
7. Wisdom 10:16   8. Sir. 6:4   9. Wisdom 17:8

(a) When psyche is used to mean "man" it always refers
     to a living man. Psyche is never used, as nephesh
     occasionally is, to refer to a dead body.

(b) The emphasis on "feeling" which was characteristic
     of nephesh has largely disappeared when the LXX
     renders psyche.

(c) In the Apocrypha psyche is never used of God.

(d) Sometimes psyche has a clearly moral nature.

B. Ruach (ר׳וּח) and Pneuma (πνεῦμα)

      In the Greek Old Testament the Hebrew word ruach
(ר׳וּח) is generally translated by the Greek pneuma (πνεῦμα).
Originally, pneuma like ruach, had the meaning of wind, although
it was not necessarily a violent wind. In Sirach we read,

      "...winds that are created for vengeance." (1)

and the author of Wisdom writes, of a

      "...light wind." (2)

The writers of the Apocrypha still held to the view that it was
God who made the wind blow.

      In the second place, pneuma was used for the "spirit" of
God. This pneuma pervades everything.

      "For thine incorruptible spirit is
      in all things." (3)

Paul, we are told, used words similar to these when he preached
to the Greeks in Athens.

      "In him we live and move and have
      our being;'". (4)

Pneuma used in this sense could be compared to the "ether" of
the physical scientist of twenty-five years ago.

---

1. Sir. 39:28   2. Wis. 5:11   3. Wis. 12:1 cf.
4. Acts. 17:28   also Wis. 1:7

The pneuma of God was not immaterial. It consisted of a very well-refined material substance. The Wisdom writer spoke of the spirit of God in the seventh chapter. Since he conceived the spirit as refined material substance he wrote,

> "...wisdom is more moving than motion:
> she passeth and goeth through all
> things by reason of her pureness." (1)

But is this a form of pantheism? On the surface it would seem that the pervading pneuma of God makes the universe pantheistic. However, the writers of the Apocrypha regarded the spirit as coming from God who Himself stands outside the universe and thus they avoided a lapse into pantheism.

In the third place, every man has a spirit (pneuma) of his own. This is a distinctly Hebraic usage of pneuma and has no antecedents in Greek thought. It does not even occur in the work of Philo. In the Apocrypha we read that God can "stir up" a man's spirit. (2) A man's pneuma may be taken from him. (3) His pneuma may go forth at death. (4)

We may now ask the question, "What is the relation between psyche and pneuma?"

As in the Hebrew Old Testament these words are used synonymously at times in the Greek Old Testament and the Apocrypha. In Sirach 9:9 we find that the two words occur in the same text and are apparently synonymous. Pneuma like psyche is occasionally used as an equivalent of personal or reflexive pronouns. (5) There are instances where pneuma like psyche is said to be good and hence possesses a moral nature.

---

1. Wis. 7:22   2. 1 Esdras 2:2,8.   3. Tobit 3:6
4. Wis. 16:14   5. Jud. 10:13

"...the Lord raised up the holy spirit
of a young youth, whose name was
Daniel," (1)

"...a contrite heart, and an humble spirit." (2)

A man is related to the rest of the animal world because both, man and animals have a psyche. But just as psyche is never used of God, so we find that pneuma is never used of an animal. In other words, because a man has spirit, he is in this respect at least, like God.

But the spirit of man is not the same as the spirit of God in man. It is true that the relation between the two in good men is very intimate. This relationship is closest to the Stoic idea of a pantheistic spirit pervading all of creation.

Six more characteristics of pneuma as it occurs in the LXX and the Apocryphal literature are deserving of mention.

1. Pneuma is never used to describe a dead man. Such a concept as a "disembodied spirit" is foreign to the language of the LXX.

2. The adjective 'pneumatikos' (πνευματικος) translated 'spiritual' does not occur in the LXX.

3. There are super-human beings who may be called spirits and God is the Sovereign ruler over them.

   "...when the evil spirit had smelled..."(3)

   "Now as he was there present himself with
   his guard about his treasury, the Lord
   of the spirits, and the Prince of all
   power caused a great apparition..." (4)

4. The spirit is not conceived as physical, tenuous material. The concept of immateriality was not a common concept in Greek thought at this time.

5. The phrase, "Holy Spirit" occurs twice in describing God's spirit and once of a man's spirit. (5)

---

1. Sus. 45   2. Three 16   3. Tob. 8:3
4. 2 Macc. 3:24   5. Wis. 7:22; 9:17; Sus. 45

6. While both God and man possess pneuma, and although man is distinguished from animals because he has pneuma it does not mean that the pneuma of man is good per se. In itself the word pneuma is amoral and can be used for both God and the demon Asmodeus. In modern language it approximates what we would call "personality" without any qualifications as to the "kind" of personality, as in the phrase, "She has personality!"

C. External Organs.

The external organs in the LXX are used in the same sense as they occur in the Old Testament. The head is never mentioned in the LXX as being the center of control for the body or as a seat of experience.

D. Internal Organs.

Of the internal organs the heart is still the most important term. The Hebrew lev and levav are rendered more than thirty different ways in the LXX but in an overwhelming majority of cases kardia (Gk. καρδια) is used.

The heart is used in the LXX to describe the seat of the will. There are passages in which it has a specific moral character.

"...a heart full of godliness." (1)

"...holy and humble heart." (2)

"...his own wicked heart." (3)

The heart is also regarded as the seat of thought as in Judith where a man "thinks" in "his heart" and "lays a word upon his heart." (4)

1. 1 Esdras 1:23   2. Three 65   3. Bar. 1:22
4.   8:14

In the Old Testament the kidneys, the liver, and the belly,
were occasionally used to describe the seat of emotions and feel-
ings. In the Apocrypha reference to these organs is very rare and
their functions have been taken over by the heart.

E. The Body (Gk. σῶμα)

The Hebrew term for body (גְּוִיָּה) 'geviyah'
occurs only six times in the Old Testament, three times with
reference to a living body and three times with reference to a
corpse. In the LXX the Greek term for body, (σῶμα) occurs
fifty times. It is used to render the Hebrew (גְּוִיָּה)
geviyyah in all instances. It renders (בָּשָׂר) basar as body
twenty-one times. Corpse is rendered nine times. Besides, soma
is used five times for the Hebrew word meaning 'back', once, for
skin, and once for nephesh. Although the word soma is used for
twelve different Hebrew terms it is most commonly used to trans-
late basar. In the Apocrypha the word soma occurs about forty
times. Besides repeating the Hebrew usages it is used occasional-
ly to mean "person."

> "...and promising that they should have
> four score and ten bodies (persons) for
> one talent..." (1)

The most important or distinctive usage comes wherever we
find "body" and "soul" referred to as constituting the whole
man. In the Book of Wisdom the writer states,

> "For a destructible body weigheth down
> the soul." (2)

---

1. 2 Macc. 8:11 see also 12:26
2. 9:15

> "Wisdom will not enter into a soul
>   that deviseth evil,
>   Nor dwell in a body that is held
>   in pledge by sin." (1)

The writer of Second Maccabees uses the phrase "body and soul" as though it were a customary description of the "whole" man.

> "But I...offer up my body and soul
>   for the Laws..." (2)

> "And Judas who was ever the chief
>   defender of the citizens both in
>   body and soul..." (3)

This usage seems like the beginning of a Greek dichotomous idea where the physical and the psychical, the material and the immaterial are contrasted. It is highly improbable that the distinction meant anything more for the writer than a helpful characterization between that which gives life and that which receives it. It is unlikely that anything more is meant than the Hebraic concept of a breath-soul animating a body and all its organs.

Although a body is regarded as destructible it is not sinful per se.

> "For the corruptible body presseth
>   down the soul..." (4)

For the writers of the Apocrypha, God the Creator could not have created anything that was sinful.

---

1. 1:4
3. 15:30

2. 7:37
4. Wis. 9:15

F. Flesh or Sarx (σάρξ)

Although soma (σῶμα) is used in the LXX
to render basar about twenty times the literal rendering of
basar is sarx (σάρξ), flesh, and is used over one hundred
and thirty times. In the Apocrypha, however, sarx is not used
very frequently.

It is used merely of the physical as in,

> "...the Lord Almighty will take vengeance
> of them in the day of judgment putting
> fire and worms in their flesh..." (1)

It may also denote a person.

> "...without losing the flesh or
> life of any one..." (2)

The phrase "all flesh" can refer to all mankind as in Judith
where the writer states,

> "Then they decreed to destroy all
> flesh that did not obey..." (3)

Similarly, it may refer to "all men and animals".

> "And put the fear of man upon all
> flesh, and gave him dominion over
> beasts and the birds." (4)

The usage of flesh to describe men is important since it
draws attention to the frailty and the weakness of men. Sirach
writes therefore,

> "...all flesh waxeth old as a garment." (5)

An evil man is ridiculed because he will "think" on "weak flesh
and blood" instead of "turning to the Most High." (6)

---

1. Jud. 16:7   2. Jud. 10:13   3. Jud. 2:3
4. Sir. 17:4   5. Sir. 14:17ff.   6. Sir. 17:25-32/

Very few passages in the LXX indicate that it is through
the flesh that men sin. The view is rather that flesh is not
sinful in itself but is weak against temptation.

G. Mind or Nous (Gk. νοῦς)

For the term nous (Gk. νοῦς) which is commonly
translated mind the Hebrew writers of the Old Testament had no
equivalent. It will be seen later that this term was very
prominent in the thought of Philo. It is as Ryder Smith suggests
"a word proper to a race whose bent, unlike that of the Hebrews
was to thought rather than to action." (1) The more important
term for the Greek writers of the LXX was not nous however, but
dianoia (διάνοια) which means understanding, literally
"through-thinking."

Nous and its derivatives are sometimes used in the LXX
to render the Hebrew lev and levav. This is more likely a
translation rather than an interpretation for the Greeks did
not think of the heart as the seat of the mind, although it is
possible that some Hellenized Jews thought so.

The term nous occurs fourteen times in the LXX. Six times
it is used for heart, three times for ear (2), and once for
ruach (3). Occasionally its derivatives are used for thought, not
speculative thought however, but practical wisdom or modern
"common sense".

> "Pharoh turned and went into his
> house, and he did not lay even
> this to heart, (LXX--mind)." (4)

---

1. op. cit. p. 82   2. Job 33:16   3. Isaiah 40:3
4. Exodus 7:23

> "But he does not so intend,
> And his mind does not so think." (1)

In the Apocrypha, nous carries an ethico-religious connotation and of the seven times that it occurs six times it refers to moral choice as in,

> "...and the whole multitude gave attention to the law..." (2)

> "For wisdom cannot enter a deceitful soul..." (3)

In the Apocryphal literature we find 'dianoia' occurring over forty times in a sense for which the Hebrew would have used lev or levav, with the literal meaning of understanding. The Jew conceived the mind in ethical terms and was not overly concerned with it as an organ of thought.

In concluding this section on the Anthropology of the Septuagint and the Apocryphal Old Testament I would like to quote the following from Ryder Smith:

> "The Greek-speaking Jews inherited the
> Hebrew idea that man is made of two
> things, life and flesh. The latter was
> made of the "dust" or earth. The former
> did not wholly escape a physical ref-
> erence for it was still more or less
> clearly connected with "breath". The
> Hebrew idea that a man's flesh consists
> of a number of parts, such as hand and
> heart, each having its own share of life
> that permeates a man, now largely gave
> way to the concept that everything made
> of flesh goes together in a unit called
> the "body"." (4)

Smith goes on to state that the four principal terms for these writers were psyche, pneuma, kardia, and nous.

---

1. Isaiah 10:7 see also Gen. 6:5   2. 1 Esdras 9:41
3. Wisdom 1:4   4. op. cit p. 95

A diagramatic summary of the results of the above two
chapters can be presented for the purpose of indicating the
changes in meaning that took place when the Old Testament
was translated from the Hebrew tongue into the Greek language.

Hebrew	E.T.	English Meanings
נֶפֶשׁ	Nephesh	Soul Living Being Life Self Person Seat of Emotions, Feelings and Appetites.
רוּחַ	Ruach	Wind Breath Spirit Vital breath, Life Mind
בָּשָׂר	Basar	Flesh Body Blood relation Living Creature
לֵב לֵבָב	Lev and Levav	Heart Central or Inner man. Mind Will Seat of feelings and emotions.
כָּבֵד כִּלְיָה מֵעִים	Kaved Kilyah Me'em	Liver Kidneys Bowels

Greek	E.T.	English Meanings (1)
Ψυχή	Psyche	Life Breath of Life Self Man The Experiencing element in human nature. Seat of Feelings in a very minor way.
πνεῦμα	Pneuma	Wind Spirit of God which permeates all creation, cf. "ether" Spirit in man, never in animals. Never disembodied.
σάρξ	Sarx	Flesh The outer physical part of man. Person
σῶμα	Soma	Body Person That which is animated or receives life.
Καρδια	Kardia	Heart Seat of will Seat of thought
νους	Nous	Mind The "common sense"
Καρδια	Kardia	Assumes meaning of the most important internal organ.

The most important changes to be noticed are the two Greek terms (σῶμα) soma and (νους) nous, meaning body and mind respectively, for which the Hebrews had no equivalent.

1. The initials E.T. stand for "English Transliteration."

THE ANTHROPOLOGY OF EPICURUS, ZENO, AND PHILO

Greek philosophy reached its greatest height in the metaphysical systems of Plato (427 - 347 B.C.) and Aristotle (384 - 322 B.C.). The subsequent decline of Greece, political instability, and intellectual unrest in the three centuries following Aristotle resulted in a virtual eclipse of these two great philosophies by the philosophies of the Sceptics and Cynics, the Epicureans and the Stoics.

In two important respects the philosophy of Aristotle was similar to that of Plato when he undertook to discuss human nature. Aristotle had tried to overcome the "mind-matter" or "form-matter" dualism which was so prominent in Plato by suggesting the solution of "form-in-matter". It will be remembered that Plato saw the whole universe as consisting of a realm of "ideas" or "forms" and a realm where these "ideas" or "forms" were realized imperfectly. These two realms corresponded roughly to the "form-matter" division of philosophy ever since. Aristotle suggested that "forms" did not exist over and above "matter". There existence was "in" matter. In reality, Aristotle failed to solve the problem which Plato had created. The original rationalism of Plato and Aristotle was unsettled by the Epicureans and the Stoics who proposed a materialistic monism as a solution to the problem.

In the second place, Plato and Aristotle were convinced that the uniqueness of man lay in his ability to reason. Because man possesses "nous" he is better than the animals. Although "nous" can be translated "spirit" its primary function was to reason or to think.

For Aristotle, the nous was the place where the intellectual activity of a man took place. Aristotle, being a good philosopher regarded intellectual activity as the highest activity of man. But further, because of its rationality the "mind" is related to the Divine Mind or Reason--God. Hence, when a man died, although his body disintegrated into nothing the mind of man could survive. This did not imply that the personality of man was immortal. Rather, the purified reason would survive only. Plato, similarly regarded the "nous" as the most important part of man. Plato however did not distinguish it from the soul but regarded it as the highest element in the soul. The mind for Plato was the unifying or ordering principle of the soul.

This dualism of Aristotle and Plato led to the view that the mind was the unique and most important element in human nature. It was but a short step from here to the view that since the mind is the superior element in human nature, the body is an inferior element. This inferiority was frequently equated with evil or sinfulness as is seen in Gnostic views of man. The dichotomous division of human nature had its greatest influence on medieval and modern views of human personality.

The philosophical systems which came into prominence after Plato and Aristotle adopted the concepts of the rationality of man. But they managed to discard the dualism which was prevalent in the above schools of thought.

EPICURUS

Epicurus of Samos (342 - 270 B.C.) went back to the preSocratic materialism of Democritus in an attempt to rid himself of the dualistic thought of Plato and Aristotle. Epicurus was a thoroughgoing empiricist. The data of immediate sense experience was the most important aspect of human experience. Reason was to all intents and purposes non-existent. It is possible to believe everything we see, we hear, we taste, we smell, and so on. It is not necessary to use reason in order to derive some grounds for belief.

The empiricism of Epicurus had a great influence on his cosmology and anthropology. We shall discuss his cosmology first, for it provides the key to an understanding of his anthropology.

Epicurus viewed the world as a vast conglomeration of material particles, or Democritan atoms.

> "Again: the atoms which form the bodies,
> these full elements from which the combined
> bodies come, and into which they resolve
> themselves, assume an incalculable variety
> of forms, for the numerous differences
> which the bodies present cannot possibly
> result from an aggregate of same forms
> (and) the atoms are in a continual state
> of motion..." (1)

> "One must also allow that the atoms possess
> no one of the qualities of sensible objects,
> except form, weight, magnitude, and anything
> else that is unavoidably inherent in form;
> in fact every quality is changeable, but
> the atoms are necessarily unchangeable;...(2)

> "Moreover, all the atoms are necessarily
> animated by the same rapidity..." (3)

---

1. Bakewell, C.M.: Source Book in Ancient Philosophy, p. 293
2. Ibid. p. 294   3. Ibid. p. 295

The atoms are in constant motion but they differ from the atoms
of Democritus in one important respect. Whereas the atoms of
the system of Democritus fell downward like the rain and in
this downward fall combined into vortices, the atoms of
Epicurus could change the direction of their fall by themselves.
This may have been an attempt to leave room for the idea of free
will in the Epicurean anthropology. When many atoms came together
they formed a body. The whole world therefore consisted of a
self-operating mechanism of raining atoms which on coming together
in large numbers would form a body. Such a cosmology needed no
interference of Divine Providence or Divine Reason. The world
contained within itself all its causes and motive powers. Every-
thing was material and materially caused. When a body died there
was only a dissolution into parts or a recombination of the atoms.
The atoms are indestructible.

If the world is nothing more than a swirling mass of atoms,
objects within it are similarly nothing more than miniature
gatherings of atoms. Epicurus managed to maintain his monistic
materialism in this anthropology very consistently.

The soul for Epicurus is nothing more than an assortment
of atoms scattered throughout the body.

> "...the soul is a bodily substance
> composed of slight particles,
> diffused over all the members of the
> body, and presenting a great analogy
> to a sort of spirit, having an
> admixture of heat,..." (1)

---

1. Ibid. 295

These atoms however, are qualified. They are not rough, but are the smoothest atoms in all the world. They are not ragged but are the roundest atoms conceivable. Further they are not lethargic atoms which in the main make up the rest of the body. They are the most mobile atoms of man, readily stirred by the least possible flutter in the environment.

> "...There exists in it (the soul) a
> special part, endowed with an extreme
> mobility, in consequence of the
> exceeding slightness of the elements
> which compose it..." (1)

This natural ability to be stirred up is called "sensitivity". The various sensations of these atoms that occur in the eye, the ear, the nose, are due to motions in the things surrounding us.

These soul particles were declared to contain the elemental nature of wind or breath, fire, air, and the nimblest of all substances which Epicurus does not name.

Although the soul atoms are diffused or strewn all over the body, there is a mass of them in the breast. The breast is regarded by the Epicureans to be the seat of thought and volition. These atoms in the breast form the mind, Latin "animus".

But although the soul atoms are subtle and superfine they are material. The whole career of the soul is bound up with the body. Without the soul the body becomes insensitive and lifeless. But without the body and the soul particles cannot exist for the body is necessary to hold them in an orderly fashion. When the body dies, both the body and the soul undergo complete disintegration. There is no immortality.

---

1. Ibid. 295

Because the soul's activity is combined with that of the ear, the
eye, the nostril, etc., it is impossible to conceive of any kind
of sensation in a disembodied soul.

The philosophy of mortality was a means of salvation for the
Epicureans. We may well ask, "Salvation from what?" The Epicurean
sage would reply, "Salvation from the horrible terror that men
have of the supernatural once they reach the afterlife. Since we
have proven that there is no afterlife possible for the soul, then
all the ridiculous fears and superstitions of men may be washed out
of their minds."

ZENO

Zeno (350 - 258 B.C.), the founder of Stoicism shared
the view of a materialistic universe with Epicurus. But within
the universe there was a Divine Providence or Reason which was all
important for Stoic philosophy. Plato's attempt to distinguish
between form and matter has been mentioned above. The Stoic felt
that there was no need for such a separation. Form was matter
itself, for the latter was indeed very versatile and could be
manifest in a variety of forms and had a great power of metamorphoses.
Significantly enough the Aristotelian term "eidos" ($\varepsilon\tilde{\iota}\delta o\varsigma$)
meaning form, never occurs in any of the extant Stoic writings.

The Stoic cosmogony differed radically from that of Epicurus.
The Stoic conceived of a Cosmic Fire or World Soul as the highest
reality. This World Soul was eternal and was the dynamic in all
existence. The World Soul is the Divine Providence which directs
all nature in a rational fashion.

But although the Stoic called God the World Soul they did not for a moment suggest that he was immaterial or "spirit". God is never above matter. Rather he is the purest and the most subtle form of matter.

The Stoic also felt that man had a special relation to the Divine Reason or Logos. The reason of man is the spark of the Divine fire in him. God dwells in all human beings in the form of a Divine spark which is reason. This of course is but a very small part of reason compared to the Divine Reason and was called by Zeno the "spermatikoi logoi."

The whole universe is more than a meaningless falling of atoms and their combination into bodies. The universe is ordered by the rationality of the Divine Providence. (Although everything is working within the framework of rigid determinism this need not concern man for in the long run all is working towards a rational end.) The Divine Reason orders and directs all according to what in the end will be best. Since all things proceeded from the Cosmic Reason in the first place they will all return to the Cosmic Reason in the end. Truly God is the Alpha and the Omega--the source of all things and the end of all things.

When we come to Stoic anthropology we find that it conforms to the Stoic view of nature. To all intents and purposes the soul is material substance. But in the Stoic system of material substances there is a heirarchy. The Soul is a superlative form of matter and it has correspondingly high capacities and claims. By positing a heirarchy in the forms of matter the Stoics attempted to overcome the dualism of form and matter.

The soul and the body are interdependent. An incorporeal soul is unimaginable for the very fact of its motion throughout the body necessitated that it should be material substance. But there are differences among souls. The difference depends on the stuff that is in the souls. Men of quick-temper who are easily irritated have an excess of fire in the make-up of their souls, while the lethargy of the lazy student indicates that he has a scantiness of fire in his soul.

We have already noticed that the Stoic regarded the world as ordered by a Divine Reason. Man's life is ordered by the higher capacities of his soul which tend to manifest rationality. Although men and animals possess a soul (ψυχή) men possess the "nous" (νους) or logis (λογος) which distinguishes them from animals. In stressing the rationality of man the Stoics were at one with the philosophy of Plato and Aristotle.

The soul of man was analyzed into eight parts. These consisted of the five senses, the power of speech, the power of self-reproduction, and the rational part. The rational part of man had the ability to form general concepts from the sensations and impressions of everyday experience. The mind is the directing part of a man's soul, as the Divine Reason is the directing part of the whole universe. It is the reason that makes judgment, discriminates between sensations, possesses the power of understanding and has the power of volition. The reason knits the soul and the body together by ordering them in a rational fashion.

External objects impress sense organs but they are perceived through the directive mind or reason. The mind is never wholly **passive** in receiving impressions. It always passes a judgment upon these impressions. This judgment is based on the stock of experience which each individual has. The infant cannot order its soul for its mind is a kind of tabula rasa. It has no stock of experience upon which it can draw.

But the mind of man is capable of producing thoughts or ideas which are not the result of immediate sense impressions. The mind may think of the **various** objects of experience in groups, **by considering** some common aspect of them. This is known as the formation of concepts. Further, the mind may entertain certain basic notions about right and wrong, goodness, and justice. But these are never innate. They always have some reference to sense impressions and past experience. In the ongoing process of life, concepts are sustained or validated through further experience.

What about the immortality of the soul? The ultimate destiny of man was related to the concept of the world soul. Body and soul are only a particular and changing alliance of two forms of matter. Personal immortality would necessitate the eternal self-maintenance of the particular soul-body union. Although there were no clear-cut statements regarding the immortality of the soul some Stoics felt that the coarser elements of the souls would perish with the body while the higher, rational powers, i.e., the wise souls, would survive death and would have eternal life. But eternal life was really not essential from the Stoic point of view.

The Divine Reason was ordering all things towards an end where all the souls and bodies would return to the Cosmic Fire. Eventually all the elements would be reabsorbed in the Primal Fire. Some Stoics expressed the view that at death the soul does not go to immortality, but to those elements which originally composed it. Fire goes back to fire, water to water, and air to air.

PHILO

Philo (c. 20 B.C. - 40 A.D.) lived in Alexandria, a center where Judaism and Greek culture came into very close contact. In his doctrine of the Logos Philo took over the Stoic conception, but he modified it by harmonizing it with pre-Stoic philosophy, i.e., Platonism. His attempt to harmonize Platonism with Stoicism resulted in a rather interesting anthropology.

All living beings have "soul" and "matter". But matter does not exist in reality. Rather it has only the one quality of "existence" (οὐσία) or only the potentiality of existence.

The psyche ($\psi υ χ ή$) of man is two-fold. One part of a man's psyche is comparable to that part which men share with animals. It is a mixture of blood and air. Blood and air are both material and mortal. But man is unique since he also possesses a "nous" ($νοῦς$) or mind. This distinguishes him from the rest of the animal world. So far we have man made of matter, having a two-fold psyche, of which one part is the nous or mind.

Philo generally identifies nous with "sophia" or wisdom, with "logos" or reason, and with "pneuma" or spirit. The logos in man as in God, has two aspects.

It is not only an organ of thought, but is an organ of communication as well. This latter aspect of the logos signifies that it is creative. Philo was in the final analysis true to the Hebrew conception of the "word", in spite of Greek philosophy.

The pneuma of man is not the literal breath or air, but is rather the stamp and character of divine power in man. It is the "image of God" in man. Philo refers to the pneuma as a "fragment or ray of the Blessed Being." In this respect he was very close to the idea of the "logoi spermatikoi" of Stoic thought.

While Philo connects man with the animals under the lower part of the psyche he connects him with God under the higher. The "nous" or the higher aspect of man is what ultimately survives death. The doctrine of immortality which Philo held had no place for a physical resurrection. But his view of matter did not necessitate a physical resurrection, for matter does not exist per se but is only a potentiality.

Is Philo a dichotomist or a trichotomist? The question cannot be answered except by stating that since matter is not existent there seems to be no possibility for a dichotomy or trichotomy. Man does not consist of so many parts. For Philo the parts are only aspects of a whole and are non-existent in themselves.

This discussion of Philo is purposely brief since it is my intention to show how Greek philosophy influenced the thought of an Alexandrian Jew. It is doubtful that Paul the Apostle knew Philo's works.

Certainly his anthropology is much more orthodox than is
that of Philo. However, Paul could not avoid coming in contact
with the philosophy of Greece which had such a marked influence
on the Alexandrian Jew. The extent of this influence will be
discussed in the subsequent chapter.

CHAPTER IV

THE ANTHROPOLOGY OF PAUL

1. Introduction

The Apostle Paul "originated in Hellenistic Judaism." (1) He was, in the first place, a devout and zealous Jew--a Hebrew of the Hebrews--a Pharisee of the Pharisees. It is generally held that he had the benefits of rabbinic tranining. As a Pharisee he was careful to observe the Law in meticulous fashion. In the words of Martin Dibelius,

> "The strict Jew in the Pharisaic sense was
> bound to feel that his compliance to the Law
> was an all-embracing obligation: everyone who accepts
> circumcision "is bound to keep the whole law."
> (Gal. 5:3) (2)

> "To this group (the Pharisees) Paul, and perhaps
> his father before him belonged (Acts 23:6); and of
> that essential part of his life it may be said
> that Paul would not have become the radical
> Christian who freed Christianity from the religion
> of the Law, if he had not known what bondage to
> the Law meant..." (3)

Of his own life we find Paul writing,

> "For we are the true circumcision, who worship
> God in the spirit, and glory in Christ Jesus,
> and put no confidence in the flesh. Though
> I myself have reason for confidence in the
> flesh also. If any other man thinks he has
> reason for confidence in the flesh, I have more:
> circumcised on the eighth day, of the people of
> Israel, of the tribe of Benjamin, a Hebrew born
> of Hebrews; as to the law a Pharisee, as to zeal
> a persecutor of the church, as to righteousness
> under the law blameless." (4)

---

1. Bultmann, R.: The Theology of the New Testament, Vol.1, p.187
2. Dibelius, Martin : Paul, p. 22
3. Ibid. p. 22
4. Phil. 3:3-6

The life of Paul, prior to his conversion to Christianity, was characterized by a continual striving for moral perfection.

In the second place, Paul grew up in a center of Greek culture. The city of Tarsus--which was no "mean city"--bore the stamp of Greek influence everywhere. Although in many respects the city was Semitic, the Alexandrian Hellenization had left many marks on this center. The people of Tarsus spoke a common language, the Greek koine. The Roman legal system had been extended to most of the centers of the Empire and assumed a precedence over local laws. There was uniformity in money, weights, and measures. The marks of universalism were everywhere, and religion was by no means an exception. The Greek gods were identified with the gods of Rome. The mystery cults of Persia were associated with the mystery religions of Egypt. Religious syncretism was evident throughout Asia Minor. In the midst of such a process the Jews of the dispersion organized themselves around their synagogues. Strict loyalty to the faith and its demands was the only hope for the survival of their identity as a national group.

The influence of Greek philosophical thought was prevalent in Tarsus. A university existed in Tarsus, where the philosophy of Greece was taught and discussed. Paul, as a Jew, would have very little, if any, contact with the university except in an indirect manner. However, it would be impossible to live in Tarsus without coming under the influence of the philosophic thinkers. Paul would therefore have some familiarity with Stoic thought.

How did these dual influences affect Paul's anthropology?
We have noticed already the profound influence that Greek
philosophy had on Philo. As for Paul it is none too easy to
ascertain the extent of Greek influence on his anthropological
concepts. He does use such characteristic Greek terms as the
"inner man", "mind", "conscience" and introduces the concept of
"sinful flesh" in the New Testament. H. Wheeler Robinson argues
that Paul's anthropological concepts are mainly an extension or
development of Jewish thought.

> "...the advances he makes on the conceptions of
> the Old Testament are a natural Jewish develop-
> ment, whilst their originality can be shown as
> compared with Palestinian Judaism, as well as
> with the Hellenistic thought of Alexandria; his
> modifications of current Jewish thought are
> primarily due to his personal experience, and
> such Hellenistic influences as were inevitable
> in his period were unconsciously imbibed by
> Paul and subordinated or assimilated to his
> Jewish psychology." (1)

In the recent book "An Introduction to New Testament Thought",
F. C. Grant expresses a point of view similar to that of
Robinson when he writes,

> "The New Testament doctrine of man is based
> almost wholly on the Old Testament. There
> are traces of post-biblical Jewish "psychology"
> but none of scientific (philosophic) Greek
> or Roman terminology. Paul uses certain
> Stoic terms--not always in the exact Stoic
> sense--but these are popular terms, and no
> more connote a philosophical schooling then
> the use of such term as "evolution" implies
> today, that one has taken a course in
> biology." (2)

---

1. Robinson, H.W. : The Christian Doctrine of Man. p. 104.
2. Chapter Vlll, pp. 160-186.

In conclusion, although it is relatively easy to trace the Hebraic influence on Pauline anthropology the same cannot be said for the Greek influences. When Paul uses Greek terms it is extremely doubtful if his usage represents any special significance. He may be only using popular terms in a non-technical sense.

11. Anthropological Concepts

    A. Psyche (Gk. ψυχή)

        The term psyche (Gk. ψυχή) is used only thirteen times in the Pauline literature. For Paul, psyche carries the same three meanings which were ascribed to it in LXX. It corresponds roughly to the Hebrew term nephesh. In six instances psyche is used to denote "life". Paul in his letter to the Romans refers to the Christians who,

"...risked their necks for my life,..." (1)

When Epaphroditus was very sick, almost at the point of death, Paul wrote to the Philippians,

> "So receive him in the Lord with all joy; and
> honor such men, for he nearly died for the
> work of Christ, risking his life to complete
> your service to me." (2)

In the second place, psyche is used as nephesh was used frequently, to stand for a reflexive or personal pronoun. As an extension of this usage psyche can mean "person" or "individual." When used as a personal pronoun it carries with it the connotation of strong feeling.

---

1. 16:4
2. 2:30

"But I call God to witness against (Gk. ψυχήν)
me (my psyche)..." (1)

"...we were ready to share with you not only
the gospel of God, but also our own selves..." (2)

"Let every person be subject to the governing
authorities." (3)

In the Second Letter to the Corinthians Paul is involved in a
debate which was having dire consequences, and so the "me" in
the first example is used with strong emotion.

The use of psyche to mean the element in human nature which
has "experiences" is found in four instances. In Paul's advice
to slaves psyche seems to denote the volitional aspect of human
nature and is rendered in the R.S.V. by heart.

"...not in the way of eyeservice, as men-
pleasers, but as servants of Christ, doing
the will of God from the heart." (4)

In his letter to the Colossians Paul gives similar advice to men
when he writes,

"Whatever your task, work heartily, as serving
the Lord, and not men." (5)

The above three meanings of psyche overlap. Further, there
are times when Paul speaks as if man "has" a soul, and at other
times as if man "is" a soul. The one place where psyche is used
with a moral adjective in the New Testament is found in Paul's
First Letter to the Corinthians. The usage here is in a
depreciatory sense which Bultmann attributes to Gnostic influences
on Paul's thought. (6)

---

1. 2 Cor. 1:23   2. 1 Thess. 2:8   3. Rom. 13:1
4. Eph.   6:6   5.   Col.   3:23   6. Op. cit. p. 204

> "Thus, it is written, 'The first man Adam
> became a living being (soul); the last
> Adam became a life-giving spirit." (1)

This contrast indicates that spirit (πνεῦμα) is some-
how a superior element to the soul (ψυχή).

In the First Thessalonian letter, Paul mentions "spirit,
soul, and body" as if they were the parts that composed human
personality. (2) This trichotomous division occurs only once
in the Pauline literature. A much more common usage is "body
and spirit" or "flesh and spirit". In all these cases however,
Paul does not intend a rigid dichotomous or a trichotomous
division of man. It is most likely that he merely means, "the
whole person.", or "the whole man--his flesh, his mind, his
consciousness, his emotions, etc."

In summary, we may safely state that there is no indicat-
ion of a dualism in which body is set up in opposition to soul
in the Pauline literature. This was the common view in Greek
philosophical thought, especially in the pre-Stoic era. Neither
does Paul use psyche to designate the seat of mental life which
was common in Stoic thought. Psyche for Paul meant "life" or
the "animating principle in the flesh." The psyche was the seat
of feelings and strong emotions. Paul's use of psyche to denote
human life or man as a living being is true to the Old Testament
usage of nephesh.

F. C. Grant writes,

> "The Pauline usage of psyche was the ordinary
> one, found in earlier Greek thought, in the
> Hebrew Old Testament (nephesh) and in the
> Septuagint." (3)

1. 1 Cor. 15:45   2. 1 Thess. 5:23   3. Op. cit. p. 168

B. Pneuma (Gk. πνεῦμα)

The term pneuma (Gk. πνεῦμα) occurs one hundred and forty-six times in the Pauline literature. Originally and throughout classical Greek pneuma meant wind, air, breath of air, breath of life. Very rarely did it mean life. In the New Testament pneuma is not used to describe the wind which was its original meaning. Paul uses it once in a figurative way to mean wind or breath of air.

> "And then the lawless one will be revealed
> and the Lord Jesus will slay him with the
> breath (pneuma) of his mouth and destroy
> him by his appearing and coming." (1)

In the second place, the supernatural beings were called spirits. Paul, in his First Letter to the Corinthians refers to the world's ruler as a "spirit".

> "Now we have received not the spirit of
> the world, but the Spirit which is from
> God." (2)

In Ephesians we find Paul writing,

> "And you he made alive, when you were dead
> through the trespasses and sins in which
> you once walked, following the course of
> this world, following the prince of the
> power of the air, the spirit that is now
> at work in the sons of disobedience." (3)

Thirdly, the use of spirit occurs most frequently in Paul when he refers to the Spirit of God, the Spirit of truth, the Holy Spirit or the Spirit of Christ. These terms are used interchangeably. The common occurrence of the term "Holy Spirit" deserves special note since it was used only two times in the Old Testament and three times in the Apocrypha.

---

1. 2 Thess. 2:8   2. 1 Cor. 2:12   3. 2:2

In the fourth place, pneuma is used for the "spirit" in man. As in the LXX, Paul never uses pneuma for animals. It refers only to beings whom we would call "persons". It is this usage that concerns us most in this discussion. It is necessary to note that the "spirit" of man is closely related to the Spirit of God. The human spirit and the divine are analagous, in the sense that what the spirit of man is to man, the Spirit of God is to God.

> "For what person knows a man's thoughts
> except the spirit of man which is in him?
> So also no one comprehends the thoughts
> of God except the Spirit of God." (1)

For the purposes of this study we shall discuss the meaning of the "spirit of man", its relationship to God, and its relationship to the term psyche.

Pneuma and psyche, like ruach and nephesh in the Old Testament are used synonymously occasionally. Both of them may stand for a personal pronoun. Pneuma may stand for a pronoun in the following two instances. Speaking of the devoted converts of the household of Stephanos, Paul writes to the church at Corinth,

> "For they refreshed my spirit as well as yours..." (2)

The phrase "my spirit as well as yours" could be translated, "me and you." When Paul came to Troas to preach the gospel he was disturbed because he did not find Titus there as he had expected. He writes to the Corinthians in his Second Letter,

> "But my spirit could not rest because I did
> not find my brother Titus there." (3)

which simply refers to the fact that Paul was unable to rest and could be rendered, "I could not rest."

---

1. 1 Cor. 2:11   2. 1 Cor. 16:18   3. 2 Cor. 2:13

A distinction between psyche and pneuma may be more evident where the latter is used to refer to the inward element in man which is the seat of mental and volitional acts. In modern terminology we could equate it with the consciousness of Self in its existential relationships. It is the spirit in man that "knows" a man's own thoughts.

> "For what person knows a man's thoughts except
> the spirit which is in him?..." (1)

When Paul is confronted with immorality in the Church at Corinth he pronounces judgment with his spirit, or "in his spirit".

> "For though absent in body, I am present in
> spirit, and as if present, I have already
> pronounced judgment, in the name of the
> Lord Jesus on the man who has done such a
> thing. When you are assembled, and my
> spirit is present, with the power of our
> Lord Jesus you are to deliver this man to
> Satan for the destruction of the flesh,
> that his spirit may be saved in the day of
> the Lord Jesus." (2)

When Paul writes in his letter to the Romans,

> "For I delight in the law of God, in my
> inmost self," (3)

he means that the "inner man" or the "spirit" delights in the law of God.

As the inner part of man the "spirit" of man is distinct from both the "flesh" and the "body" of man. When Paul speaks of the total human personality he uses the very general term "flesh and spirit" or "body and spirit", except in the one instance in his First Letter to the Thessalonians where we read, "spirit, soul, and body." (4)

---

1. 1 Cor. 2:11   2. 1 Cor. 5:3-5   3. Rom. 7:22   4. 5:23

In his advice to women, Paul regards the unmarried state as
the more noble one, and writes,

> "...and the unmarried woman or girl is anxious
> about the affairs of the Lord, how to be
> consecrated in body and spirit..." (1)

It is doubtful that when he uses "body and spirit" Paul means
anything more than the "whole life", both outer and inner parts
of one's nature.

> "...let us cleanse ourselves of every defilement
> of body and spirit, and make holiness perfect
> in the fear of God." (2)

In this latter instance one is reminded of the words of Jesus
when he spoke of the defilement of personality from within. It
should be remembered that he spoke those words in answer to a
question on external purification. In cleansing "body and
spirit" Paul refers to the cleansing of the outer and the inner
parts of a man's being.

An extension of this usage where "spirit of man" refers to
the inner, experiencing part of man, is found where Paul uses
spirit to describe the disposition or the frame of mind of an
individual. Occasionally this usage implies that the moral
character of a man is ultimately determined by his spirit, which
may be good or bad. Quoting Isaiah 29:10, Paul refers to those
Israelites who had rejected election as possessing a "spirit of
stupor".

> "As it is written, "God gave them a spirit of
> stupor, eyes that should not see and ears that
> should not hear." (3)

---

1. 1 Cor. 7:34   2. 1 Cor. 5:5   3. Rom. 11:8

Righteousness, makes the Christians' spirits "alive".

> "...your spirits are alive because of
> righteousness." (1)

One may have a spirit of "gentleness" or "timidity." When Paul

is engaged in scolding the Corinthian Church he writes,

> "Shall I come to you with a rod, or with
> love in a spirit of gentleness?" (2)

In the Second Letter to Timothy, which may be Pauline, we

find,

> "For God did not give us a spirit of timidity,
> but a spirit of power and love and self-control." (3)

Referring more specifically to the frame of mind or mental dis-

position we have Paul writing of the spirit of wisdom in the

letter to the Ephesians.

> "That the God of our Lord Jesus, the Father of
> Glory, may give you a spirit of wisdom and of
> revelation in the knowledge of him." (4)

When men have the same spirit they are in common agreement with

each other.

> "Did we not act in the same spirit?" (5)

> "Since we have the same spirit of faith..." (6)

What is the relationship of the Spirit of God to the spirit

of man? The New Testament ideas of the Spirit of God bear a

great similarity to certain aspects of Old Testament thought.

There is no question as to the source of the Holy Spirit. It

comes from God as a gift. Paul writes in his letter to the Romans,

> "And hope does not disappoint us, because God's
> love has been poured into our hearts through
> the Holy Spirit which has been given to us." (7)

---

1. Rom. 8:10　　2. 1 Cor. 4:21　　3. 1:7　　4. 1:17
5. 2 Cor. 12:18　6. 2 Cor. 4:13　　7. Rom. 5:5

This Spirit which God gives helps and assists men. It gives them power to live.

> "Likewise the Spirit helps us in our weakness,
> for we do not know how to pray as we ought..." (1)

In the third place the Spirit gives men wisdom.

> "And we impart this in words not taught by
> human wisdom, but taught by the Spirit." (2)

In his discussion of the varieties of gifts of the Spirit Paul writes,

> "To one is given through the Spirit the
> utterance of wisdom, and another the
> utterance of knowledge according to the
> same Spirit, to another faith by the
> same Spirit, to another gifts of healing,
> by the one Spirit, to another the working
> of miracles, to another prophecy, to
> another the ability to distinguish between
> spirits, to another various kinds of tongues,
> to another the interpretation of tongues." (3)

To have the Spirit of God can be equated with having the "mind", "will" or "purpose" of God. In his exhortation on marriage to the Church at Corinth we find Paul stating that he thinks he has the "Spirit of God." In the context the phrase clearly implies the "mind of God" or the "will of God."

> "But in my judgment she is happier if she
> remains as she is.
> And I think that I have the Spirit of God." (4)

In the LXX it was noted that the spirit of a good man is equated with the Spirit of God. In the light of the foregoing examples, it is clear that to have the Spirit of God, means to be in harmony or in tune with His will and purpose. There is a unity implied, which the mystic usually interprets as absorption.

1. Rom. 5:5   2. 1 Cor. 2:13   3. 1 Cor. 12:8
4. 1 Cor. 7:40

> "But he who is united to the Lord becomes
> one spirit with him." (1)

> "But you are not in the flesh, you are in
> the Spirit if the Spirit of God dwells
> in you." (2)

> "If the Spirit of him who raised Jesus from
> the dead dwells in you, he who raised Christ
> Jesus from the dead will give life to your
> mortal bodies also through his Spirit which
> dwells in you." (3)

But in spite of this tendency to equate the spirit of man with
the Spirit of God Paul is not consistent in this respect. He
does feel that a distinction exists between the two. In the
letter to the Romans he writes,

> "It is the Spirit himself bearing witness with
> our spirit that we are the children of God." (4)

Paul is not a Stoic and does not look upon the spirit in man as
merely a spark of the Spirit of the divine. The relationship of
the Spirit of God to the spirit of man is one of intimate fellow-
ship--a unity of duality.

Over against this intimate relationship between the spirit
of man and the Spirit of God stands the relationship of the spirit
of man and the spirit of the world.

> "Now we have received not the spirit of the
> world..." (5)

The sons of disobedience, have not the Spirit of God, but have the
spirit of the world.

> "And you he made alive, when you were dead
> through the trespasses and sins, in which
> you once walked, following the course of
> this world, following the prince of the
> power of the air, the spirit that is now
> at work in the sons of disobedience." (6)

---

1. 1 Cor. 6:17   2. Rom. 8:9   3. Rom. 8:11
4. Rom. 8:16   5. 1 Cor. 2:12   6. Eph. 2:2

In summary, when Paul uses the term spirit with reference to man, he regards it generally as the organ of experience, the inmost self, the conscious self in its willing, knowing, desiring aspects. It is distinguished from the flesh and the body, insofar as it refers to the "inner" as opposed to the "outer" aspect of man. When Paul uses the phrase "body and spirit" he does not imply a duality, but merely indicates both "inner and outer aspects of a man's life", i.e., the whole person. It is doubtful, therefore that he was influenced in this respect by Greek anthropology where the division into body and spirit meant a dualism implying an inferior and superior substance. Frequently the term "spirit of man" refers to the frame of mind or mental disposition of a man. This usage is still prevalent in modern society where men are said to be "of a good spirit" or "in good spirits"! The spirit in man is distinct from the Spirit of God, but when a man lives in harmony with the will of God, i.e., he purposes and wills according to the truth that is revealed in Jesus Christ, then the Spirit of God and the spirit of man become one. This unity is not absorption, but indicates an intimate fellowship of the two.

This concept varies radically from the concepts of various Greek mystery religions, where the relationship between the god and man is one of absorption. Man becomes, as it were, a part of god. The Pauline emphasis on fellowship points away from Hellenistic conceptions. When the spirit of this world rules a man's life, then his spirit is opposed to that of God's will and purpose. He is self-willed and lives as a son of disobedience.

There is a certain amount of confusion in Paul, for he does not indicate whether the spirit in man is related to the spirit of God when man does not follow God's will. Recognizing this confusion, Bultmann writes,

> "When Paul speaks of the pneuma of man he does not mean some higher principle within him or some special intellectual or spiritual faculty of his, but simply his self, and the only question is whether the self is regarded in some particular respect when it is called the pneuma...Paul, using an animistic terminology such as is frequently met in the Old Testament, speaks of a special pneuma which determines conduct in a specific case. It is clear that pneuma here means a special orientation of the will, although it cannot be said with certainty, whether pneuma in these passages is conceived as a specialization--a particle, so to say--of the divine Spirit, or whether it is simply a very pale locution approaching our own expression: "in the spirit of..." i.e. "with the tendency of..." (1)

C. Zoe (Gk. ζωή)

The term zoe (Gk. ζωή) is not important from the point of view of Paul's anthropology. In the main, Paul uses zoe to contrast the Christian life with the life of everyone else. Behind his use of the term is the idea that only Christians really live, all other persons are dead. But Paul recognizes that all men have life, i.e., they live or exist. Paul resolves this paradox by stating that although everyone lives, only the Christian has "true" or "genuine" life. An individual can live his life for himself, but from Paul's view such a life is really non-living. On the other hand a man may live for God. In the famous Galatian passage on moral retribution one verse sums up the Pauline view of life.

_____

1. Op. cit. pp. 206-8

> "For he who sows to his own flesh will from
> the flesh reap corruption; but he who sows
> to the Spirit will from the Spirit reap
> eternal life." (1)

For the purposes of this study all that need be noticed is that
by the term zoe Paul meant "existence".

D. Nous (Gk. νοῦς)

The term nous (Gk. νοῦς) usually has the mean-
ing of "mind" or "understanding" in the Pauline literature. In
the Old Testament we had noticed that lev and levav could refer
to "taking a stand", volition, or intention. This is also true
of the term nous. At times nous is synonymous with pneuma in
as much as both refer to the inner man or the inmost self.

For Paul, nous is regarded first of all as the reasoning
faculty of man. It is that element of man which is capable of
reason and thought. It may also refer to God, and we have the
phrase "mind of God" in Romans 11:34, and the "mind of Christ"
in 1 Cor. 2:16. In his Letter to the Romans Paul refers to the
"base mind" of the heathen people, who were given up to the lusts
of their hearts and the dishonoring of their bodies.

> "And since they did not see fit to acknowledge
> God, God gave them up to a base mind and to
> improper conduct." (2)

A base mind is one which has evil thoughts or wicked imaginings.
This ability to reason is related to a higher order of creation,
as flesh is related to a lower order of creation.

> "But I see in my members another law at war
> with the law of my mind and making me
> captive to the law of sin which dwells in
> my members." (3)

---

1. Gal. 6:8   2. Rom. 1:28   3. Rom. 1:28

In the controversy with the Corinthians over the issue of
"speaking with tongues" Paul appeals to the use of reason as
over against emotional glossolalia.

> "Nevertheless, in church I would rather speak
> five words with my mind in order to instruct
> others, than ten thousand words in a tongue." (1)

Similarly, Paul appeals to the mind as a "stablizing" influence
in life, especially when emotional excitement seems to have
gripped the people. Thus, when he writes to the Thessalonians
about the Second Coming of Christ he appeals to their reason as
their only real guide in the matter.

> "Not to be quickly shaken in mind or excited,
> either by spirit or by word...to the effect
> that the day of the Lord has come." (2)

In the second place, Paul divides men into two groups--those
who have the "mind of Christ" and those who have the "mind of
their flesh". To the Church at Colossae, which was concerned
about the heirarchy of intermediaries between the Christian and
his God, Paul writes,

> "Let no one disqualify you, insisting on self-
> abasement and worship of angels, taking his
> stand on visions, puffed up without reason by
> his sensuous mind." (3)

In the seventh chapter of Romans Paul indicates something of the
struggle that he experienced when the mind of God, and the mind
of the flesh were in opposition within his own life.

> "Thanks be to God through Jesus Christ, our
> Lord! So then I of myself serve the law of
> God with my mind, but with my flesh serve
> the law of sin." (4)

---

1. 1 Cor. 14:19   2. 2 Thess. 2:2   3. Col. 2:18
4. Rom.   7:25

Quoting Isaiah 40:13, Paul writes to the Corinthians,

> "For who has known the mind of the Lord so as
> to instruct him?"
> "But we have the mind of Christ." (1)

The mind for Paul is not moral or immoral in itself. As
a natural faculty it is indifferent until it comes under the
influence of the flesh or the influence of Christ. It is under
the influence of Christ that the mind is renewed.

> "And be renewed in the spirit of your minds". (2)

Occasionally, nous is used to mean an act of the mind, and
in these instances it means, thought, purpose, intention, etc.

Speaking of the wisdom and the knowledge of God, Paul writes,

> "O the depths of the riches and the wisdom
> and knowledge of God!
> How unsearchable are his judgments and how
> inscrutable his ways!
> 'For who has known the mind of the Lord, or
> who has been his counsellor." (3)

In this sense it may also refer to the corporate agreement or
decision of a group. When Chloe brings a report of quarreling
and wrangling from the Corinthian Church Paul writes a stern
letter of rebuke to the Christians there.

> "I appeal to you brethren by the name of our
> Lord Jesus Christ, that all of you agree and
> that there be no dissensions among you, but
> that you be united in the same mind and in
> the same judgment." (4)

It is sufficiently clear that when Paul referred to the
"mind of the flesh" he considered it as being naturally sinful.
The horrors of the mind of the flesh are expounded in several
passages, the most famous of which is in the Roman letter.

---

1. 1 Cor. 2:16   2. Eph. 4:23   3. Rom. 11:33-34;
4. 1 Cor. 1:10

"And since they did not see fit to acknowledge
God, God gave them up to a base mind and to
improper conduct. They were filled with all
manner of wickedness, evil, covetousness,
malice. Full of envy, murder, strive, deceit,
malignity, they are gossips, slanderers,
haters of God, insolent, haughty, boastful, in-
ventors of evil, disobedient to parents,
foolish, faithless, heartless, ruthless.
Though they know God's decree that those who
do such things deserve to die, they not only
do them but approve (in their minds, i.e.
give assent to them) to those who practise
them." (1)

In his letter to the Ephesians Paul refers to the "futility" of

the minds of the Gentiles, as contrasted to the minds of the

Christians who have had their minds "renewed". (2)

There is no indication that Paul regarded the mind or the

reason as the faculty of man par excellence. In this respect

he represents a stark contrast to the Greek thought of the

period which exalted reason in man and made it the superior

faculty. Paul never exalts the reason. He has witnessed

depraved minds and has seen sensible minds. It is doubtful if

his idea of the mind of Christ dwelling in men bears any

significant relationship to similar ideas in Stoic thought.

A similar view is expressed by Bultmann in his discussion

of the mind.

"Thus, it is clear that the nous, as such is
understanding will with the alternative of
being for God or against Him. Man's volition
is not an instinctive striving but is an
understanding act of will which is always an
"evaluating" act and therefore necessarily
moves in the sphere of decisions between good
and evil. It can go wrong in its judgment
as to what is good or evil: it can become
blind and be a "depraved intent".

---

1. Rom. 1:28-32   2. Eph. 4:17-24

Hence, nous is not a higher principle
in man any more than psyche or the
human pneuma is, but is inherent to
man as man and thereby has all the
possibilities that human existence
has." (1)

---

1. Op. cit. p. 213

E.   Soma (Gk. $\sigma\widehat{\omega}\mu\alpha$)

The term soma (Gk. $\sigma\widehat{\omega}\mu\alpha$) occurs eighty-six times in the Pauline correspondence. We have already noted that the Hebrew word for body geviyyah was used only six times in the Old Testament. The concept of the body has been termed the most important concept for Paul's theology. Robinson writes,

> "One could say without exaggeration that the
> concept of the body forms the keystone of
> Paul's theology. In its closely interrelat-
> ed connected meanings, the word (   )
> soma knits together all his great themes. It
> is from the body of sin and death that we are
> delivered; it is through the body of Christ
> on the Cross that we are saved; it is into
> His body, the Church that we are incorporated;
> it is by His body in the Eucharist that this
> community is sustained; it is in our body
> that its new life has to be manifested; it
> is to a resurrection of this body to the
> likeness of His glorious body that we are
> destined. Here with the exception of the
> doctrine of God, are represented all the
> main tenets of the Christian Faith--the
> doctrine of Man, Sin, and Incarnation and
> Atonement, the Church, the Sacraments,
> Sanctification and Eschatology." (1)

R. Bultmann states that soma is the

> "most comprehensive term which Paul uses to
> characterize man's existence...; it is also
> the most complex and the understanding of
> it is fraught with difficulty." (2)

There are several ways in which soma is used in Paul, and these should be pointed out before we undertake any lengthy discussion of the concept.

The soma is the "outer" part of a man, as distinct from the "inner" part. It is distinct from "spirit and soul". The soma represents the "external man" whereas the pneuma represents the "inner man".

---

1. Robinson, J.A.T.: The Body: A Study in Pauline Theology, p. 9
2. Op. cit. p. 192

When Paul uses the trichotomous division in his First Letter to the Thessalonians, "spirit, soul, and body", he is speaking in very general fashion of the "inner" and the "outer" being of man. The outer being is represented by the body, while soul and spirit refer to the inner part of man. It is the outer body to which Paul refers when he mentions the physical scars which he acquired as a result of persecution.

> "Henceforth, let no man trouble me, for I
> bear on my body the marks of Jesus." (1)

In the famous passage on Christian love found in Paul's First Letter to the Corinthians there is little doubt that Paul refers to the physical body when he writes,

> "If I give away all I have, and if I deliver
> my body to be burned, but have not love, I
> gain nothing." (2)

This physical, external, body has its members which make up a unity within it. These members perform their individual functions within the body.

> "For the body does not consist of one member,
> but of many,.." (3)

> "As it is, there are many parts, yet one body...(4)

The soma can refer to the personal, physical presence of a man. When the Corinthians disputed the authority which Paul the Apostle had over them they said,

> "His letters are weighty and strong, but his
> bodily presence and speech is of no account..."(5)

When Paul cannot be at Corinth in person, he writes,

> "For though absent in body, I am present
> in spirit..." (6)

---

1. Gal. 6:17   2. 13:3   3. 1 Cor. 12:14
4. 1 Cor. 12:20   5. 2 Cor. 10:10   6. 1 Cor. 5:3

The soma is also regarded as the carrier of sexual power.
It is the seat of sexual life. When Paul describes the continu-
ing faith of Abraham, even when all grounds for such faith had
been destroyed, he writes,

> "He (Abraham) did not weaken in faith when
> he considered his own body, which was as
> good as dead because he was about a
> hundred years old." (1)

Speaking of sexual immorality Paul writes,

> "The body is not meant for immorality..."(2)

But for Paul the soma is more than the external man, the
physical presence, or the carrier of sexual powers. The soma is
not what a man has. Paul regards soma as something which a man
is as well. The soma for him seems to mean what "total personality"
means for the modern psychologist. In passages where this usage
is evident we could easily substitute a personal pronoun for the
word soma without losing the basic meaning of the verse. When
Paul writes to the Romans to,

> "...present your bodies as a living
> sacrifice," (3)

he means more than the external body. We could translate soma
here by the word "self" and render the verse, "present your-
selves as a living sacrifice". The implication seems clear that
the total self is what is meant. This is the only acceptable
sacrifice for God. When Paul writes in his Letter to the Church
at Philippi,

> "Christ shall be magnified in my body,
> whether by life or by death." (4)

---

1. Rom. 4:19   2. 1 Cor. 6:13   3. Rom. 12:1
4.   1:20

we could substitute the personal pronoun me for the phrase "my
body". It is very unlikely that Paul could mean "external" body
in this case. To the question, "What is the specific respect in
which man is regarded when he is called soma?" R. Bultmann answers,

> "Man is called soma in respect to his being
> able to make himself the object of his own
> action or to experience himself as the
> subject to whom something happens. He can
> be called soma, that is, as having a relation-
> ship to distinguish himself from himself. Or,
> more exactly, he is so called as that self
> from whom he, as subject, distinguishes him-
> self, the self with whom he can deal as the
> object of his own conduct, and also the self
> whom he can perceive as subjected to an
> occurrence that springs from a will other
> than his own." (1)

Bultmann's views are called post-Cartesian and essentially un-
Hebraic by Robinson. (2) Although, this criticism may be valid,
the distinction that Bultmann makes is helpful in understanding
Paul's concept of the body. When Paul writes, "I beseech you
brethren to present your bodies as a living sacrifice, wholly
acceptable unto God", he expects men to be capable of becoming
the objects of their own action. How is it possible for me to
"subdue the body", "control the body", "pommel the body",
"sacrifice the body", unless I can become the object of my own
action? Further, it is possible for a man to be estranged from
himself, or from his body, i.e., a man may be at odds with him-
self. Bultmann's interpretation of soma makes the explanation of
a duality of loyalties comparatively simple. The extreme estrange-
ment of a man from himself is exemplified in the "split personality"
of the schizophrenic.

---

1. Op. cit. pp. 195-196   2. Op. cit. pp. 12-13
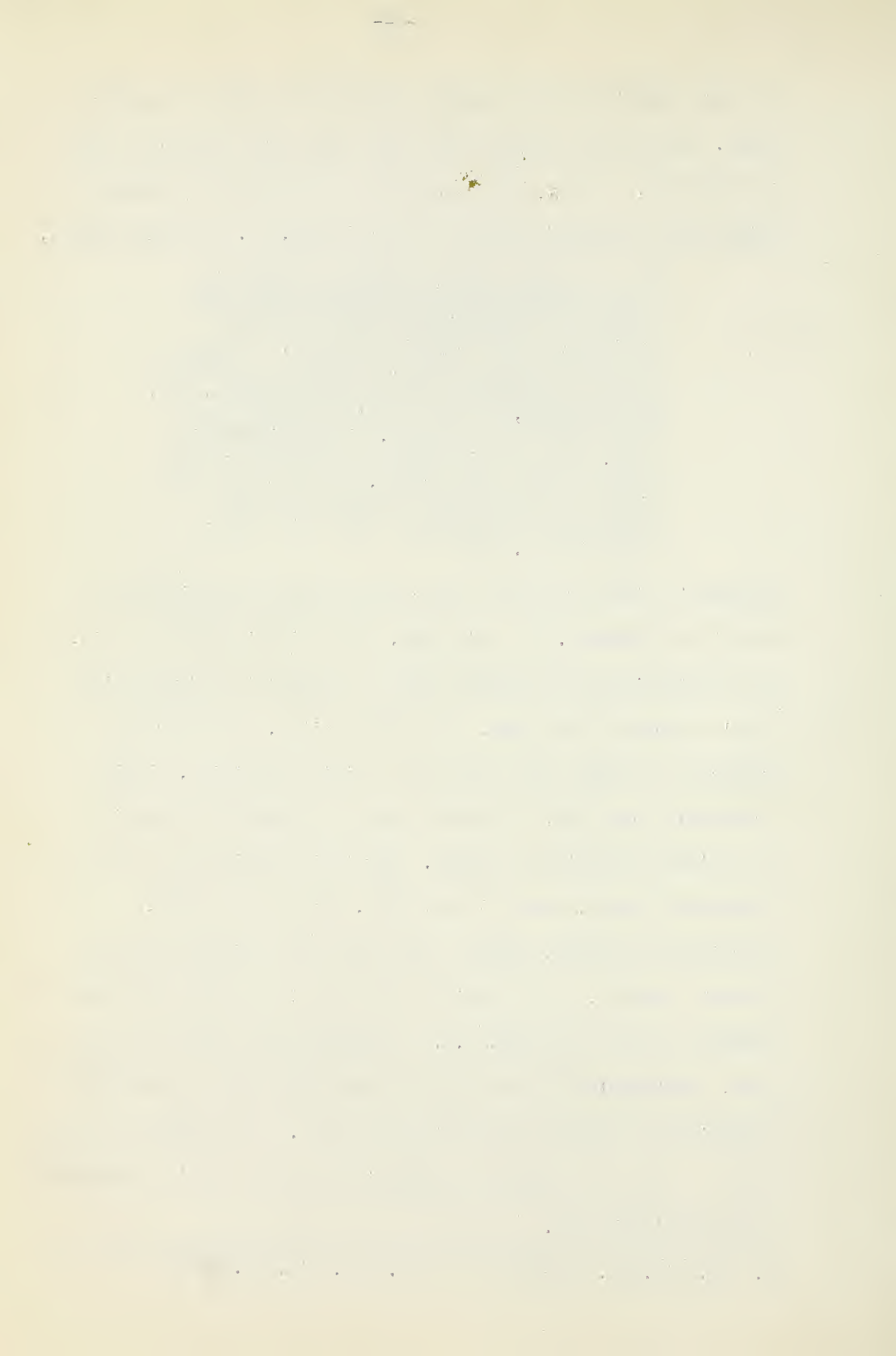
C. H. Dodd regards the soma as the "organized individual self." (1) He goes on to say

> "...The individual personality is built
> up by means of a hierarchy of sentiments,
> and in proportion as they are truly
> harmonized with one another under a
> dominant sentiment, the self is unified
> and becomes a mature and effective
> personality. But each sentiment functions
> as a sort of sub-self, or image of the
> self, with its affections, ideas, and
> duties. If the sentiments are seriously
> at war with one another, we have a more
> or less acute case of divided personality."
> (2)

Karl Barth on commenting on the same passage in Romans 6:12 writes,

> "As the man under grace, I am in a position
> to hear and to understand this demand, for
> existentially and assuredly I live from God
> and am what He desires. By this demand,
> moreover, I am reminded of that primal
> Origin by which my existence is affirmed,
> and I perceive that I--and yet not I--AM.
> As the man under grace, I am created and
> quickened and awakened. But I am also
> disturbed, for the demand bids me take up
> arms against the world of men and against
> the men of the world. The object which I,
> as the subject, am bidden to attack is--
> myself." (3)

Robinson, who is opposed to these views, regards soma, sarx, and psyche as merely representing the whole man under different aspects. In spite of his objection it seems probable that from the point of view of his own experience, Paul would regard the body as the "whole person" having a relationship to itself, in the sense that it could be an object of its own actions. In the seventh chapter of Romans he speaks of the body as coming under the control of Christ and thus being freed from the control of sin.

---

1. Dodd, C.H.: The Epistle of Paul to the Romans,
         The Moffat New Testament Commentary.P. 90.
2. Ibid. pp. 90-91
3. Barth, Karl: The Epistle to the Romans, p. 208.

"...Likewise, my brethren, you have died to
the law through the body of Christ, so that
you may belong to another, to him who has
been raised from the dead in order that we
may bear fruit for God. While we were
living in the flesh, our sinful passions
aroused by the law, were at work in our
members to bear fruit for death. But now
we are discharged from the law, dead to
that which held us captive, so that we
serve not under the old written code but
in the new life of the Spirit." (1)

Paul had a characteristic doctrine of the body which should
be considered briefly. This doctrine was the result, in part at
least, of the hope that had grown dim towards the end of Paul's
ministry, in the Second Coming of Christ. Paul considers the
body before redemption by Christ as sinful.

"We know that our old self was crucified
with him, so that the sinful body might
be destroyed..." (2)

Sin rules over the body. (3) Sin has dominion over it. (4) The
body is held in captivity by sin, until it is nothing more than a
"slave" rather than the "free" personality it is meant to be. (5)
This sinful body is a mortal body, or a body of death. For Paul
a person may be alive in the sense that he exists, but he is dead
because sin dominates and rules his life. This rule by sin makes
the body "dead". In describing his own experience the Apostle
Paul writes,

"Wretched man that I am! Who will deliver
me from this body of death." (6)

The Christian however has a "body of humiliation." The body
of sin is no longer operative in life. The flesh of the body is
not an instrument of sin but for the Christian is recognized as
being naturally weak.

---

1. 7:4-6   2. Rom. 6:6   3. Rom. 6:12
4. Rom. 6:14   5. Rom. 6:7   6. Rom. 7:24

It is still possible for men to backslide and come under the influence of sin. The body of humiliation is constantly confronted by temptation and this may cause the Christian to fall away. It is in the body of humiliation that the Christian shares the sufferings of Christ.

> "I rejoice in my sufferings for your sake,
> and in my flesh I complete what is lacking
> .in Christ's afflictions..." (1)

It is when Paul speaks of the future life that he envisions a new body--a body of glory. Paul could not conceive of a life without a body in the hereafter. The concept of a disembodied spirit existing without a body was ridiculous. At death, a new body is fashioned, and the Christian receives a "body of glory"

> "(Christ)...will change our lowly body to
> be like his glorious body." (2)

The man who is "in Christ" has already inherited for himself a "new body".

> "If any man is in Christ there is a new creation:
> the old things are passed away; behold, they
> are become new." (3)

F. Sarx (Gk. $\sigma\alpha\rho\xi$)

The term sarx (Gk. $\sigma\alpha\rho\xi$) occurs ninety-one times in the letters of Paul, and is used in four main ways. Three of these usages are common to the New Testament, while the fourth is distinctively Pauline.

In the first place, sarx means flesh. Paul always confines the use of sarx for the description of human flesh and uses kreas (Gk. $\kappa\rho\epsilon\alpha\varsigma$) when referring to animal flesh.

---

1. Col. 1:24   2. Phil. 3:21   3. 2 Cor. 5:17

Technically, sarx refers to the soft, muscular parts of the human body. Sarx carries no psychological reference when it is used in this sense. In his discussion of the afterlife Paul writes,

> "For not all flesh is alike, but there is
> one kind for men, another for animals,
> another for birds, another for fish." (1)

When flesh is used to refer to the "meat" of the body it carries no ethical connotations. It is neither good nor bad. It is amoral.

Secondly, sarx may refer to the whole body or the whole individual from the point of view of his external, physical existence. The flesh is the whole material part of a living being. Paul referring to some form of bodily illness which troubled him throughout his life, writes,

> "And to keep me from being too elated by the
> abundance of revelations a thorn was given
> me in the flesh..." (2)

As the external, physical part of a man, flesh is contrasted with the internal part of man.

> "For he is not a real Jew who is one outwardly,
> nor is true circumcision something external
> and physical." (3)

The phrase, "flesh and blood" is used to denote the whole physical nature of a man. It almost carries the meaning of the "whole man". When Paul speaks of his revelation he tells the Galatians that his authority did not come from men who told him about Jesus Christ. Rather, he had Christ revealed to him by the grace of God. He writes,

> "But when he who had set me apart before I was
> born, and had called me through his grace, was
> pleased to reveal his Son to me, in order that
> I might preach him among the Gentiles, I did
> not confer with flesh and blood..." (4)

1. 1 Cor. 15:39   2. 2 Cor. 12:7   3. Rom. 2:28
4. Gal. 1:15-16

The external, physical nature of flesh is mortal. It cannot
inherit the kingdom of God.

> "...flesh and blood cannot inherit the
> kingdom of God." (1)

In one instance Paul equates "remaining" in the flesh with stay-
ing alive. He feels that death would be much more enjoyable since
the blessings of the afterlife would be his.

> "But to remain in the flesh is more necessary
> on your account." (2)

Thirdly, sarx is used by Paul to portray man in his weak-
ness. Fleshliness signifies for Paul, weakness, mortality,
carnality, transitoriness. The flesh is frail when it stands
over against the power of God. Paul contrasts the foolishness
of God as being wiser than men, and the weakness of God as stronger
than men. He writes to the Christians at Corinth,

> "For consider your call, brethren; not many
> of you were wise according to worldly
> standards, not many were powerful, not many
> were of noble birth; but God chose what is
> foolish in the world to shame the wise, God
> chose what is weak in the world to shame the
> strong. God chose what is low and despised
> in the world, even things that are not, to
> bring to nothing things that are, so that
> no human being (flesh) might boast in the
> presence of God." (3)

The Law was weakened by the flesh and could not do what God has done.

> "For God has done what the law weakened by
> the flesh, could not do..." (4)

Paul indicates in this latter verse that no matter how good the
intentions of a person may be to follow the dictates of the Law,
he falls short because of the weakness of the flesh.

---

1. 1 Cor. 15:50   2. Phil. 1:24   3. 1 Cor. 1:26-29
4.   Rom. 8:3a

Those who live according to the Spirit have no faith or confidence
in living according to the flesh.

> "For we are the true circumcision who
> worship God in spirit, and glory in
> Christ Jesus, and put no confidence
> in the flesh." (1)

The use of flesh in this sense reminds one of the contrast
that was noted in Isaiah 31:3. Man in his flesh has inherited
abilities, capacities, privileges, but these are of no consequence
in the light of the wisdom and power of God. Man in his flesh is
man in his difference and distance from God. The highest good
that man in his flesh can attain is insignificant to the good
that God can perform in him. The flesh is weak, infirm, and
impotent.

Besides being weak and frail in contrast to God, flesh is
also seen as weak against the onslaught of sin. The term "after
the flesh" (Gk. $\kappa\alpha\tau\alpha$ $\sigma\alpha\rho\kappa\alpha$) generally means more than an attitude
which is natural or earthly. It denotes an existence which in
itself is sinful. Flesh can be attacked by sin because it is
frail. But, flesh may also be the seat of sin.

> "For God has done what the law weakened
> by the flesh could not do; sending his
> own Son in the likeness of sinful flesh
> and for sin, he condemned sin in the
> flesh." (2)

In his letter to the Galatians Paul views the flesh as everything
in man's nature through which sin may enter. He bitterly condemns
an attitude of antinomianism.

---

1. Phil. 3:3   2. Rom. 8:3

"...only do not use your freedom as an
opportunity for the flesh..." (1)

But sinful flesh finds expression in more ways than just physio-

logical sensuality. Anthing and everything, which is "accord-

ing to the flesh" is sinful for Paul.

"For those who live according to the flesh,
set their minds on the things of the flesh,
but those who live according to the Spirit
set their minds on the things of the Spirit.
To set the mind on the Spirit is life and
peace. For the mind that is set on the
flesh is hostile to God; it does not submit
to God's law, indeed it cannot; and those
who are in the flesh cannot please God." (2)

"Now the works of the flesh are plain:
immorality, impurity, licentiousness,
idolatry, sorcery, enmity, strife, jealousy,
anger, selfishness, dissension, party spirit,
envy, drunkenness, carousing, and the like."
Gal. 5:19-21 (3)

When a man lives "according to the flesh" his norm is false and

therefore sinful. In the midst of a higher and a lower way, he

chooses the lower way. He is guilty of missing the mark in life.

Living on the basis of a false norm his life, its attitudes, its

ideals, its aspirations become twisted and distorted. He is in

pursuit of the earthly, the transitory, and the human. This

usage of sarx is distinctively Pauline. The Apostle looks on

flesh as sinful per se. Robinson writes,

"...the "mind of the flesh" stands primarily
for a denial of man's dependence upon God,
and for a trust in what is of human effort
or origin." (4)

Thus, for Paul the sinful flesh carries much broader connotat-

ions than sensual sinfulness. It involves man's denial of his

dependence on God, the source of all life, and the only good.

---

1. 5:13   2. Rom. 8:5-8   3. Op. cit. p. 25.

As a consequence man strives vainly to attain moral and religious perfection. But his meagre attainments are of no account for the man assumes the attitude of being "self-made", "self-sufficient", "all-knowing", haughty, and proud. Living according to the flesh a man is puffed up with the wisdom of his own mind. A man is deluded by his own meagre accomplishments and is filled with boastings. If the Jews struggled after moral righteousness, the Greeks were guilty of struggling after wisdom. Paul's concept of the sinful flesh is not the concept that was common to Greek philosophy. The Greeks looked upon the flesh inferior and sinful, but only because it hindered the workings of reason or the mind. Reason had to wrest itself from this body of flesh, if man was to attain true wisdom. Paul did not exalt the reason when he spoke of man living according to the flesh. Rather, the higher psychical functions of man are equally flesh--living for the things of the mind is just as great a sin, and just as much living according to the flesh, as pure sensuality. "Living according to the flesh" may refer therefore to the whole personality, living apart from God in thought and deed. A wide gulf separates the man who lives "according to the flesh" and his God. Reason is powerless to bridge this gulf. In this respect, Paul differs from the Greeks.

> "Paul," states F.C. Grant, "is no Gnostic
> or fifth century Manichee. But he has
> combined Old Testament language with
> ordinary koine Greek in such a fashion
> that his very terminology leads him
> some distance in the Gnostic or Manichean
> direction." (1) (Paraphrased)

---

1. Op. cit. p. 161

What is the relationship of the soma to the sarx? The two seem to be identical. In Colossians we find the phrase, "the body of the flesh", which is a reference to the whole personality of man organized in opposition to God. But the very sentence suggests that there may be soma which is not of the sarx. Robinson makes the following suggestion as to the relationship of the two:

> "The identification appears complete, yet careful study reveals that there are significant points at which it is not. The body may in all respects be identified with the flesh of sin and death, but the two are not in all respects identical. There is no suggestion, for instance, that soma like sarx in itself connotes weakness and mortality; nor that it carries the imputation of the merely external as opposed to the spiritual, the merely human as opposed to the divine--so that Paul could speak equally of living kata soma to indicate man setting himself up in the strength of his own creatureliness.
> These differences point to the fact that, however much the two may come, through the Fall, to describe the same thing, in essence sarx and soma designate different aspects of human relationship to God. While sarx stands for man in the solidarity of creation in his distance from God, soma stands for man, in the solidarity of creation, as made for God." (1)

G. Kardia (Gk. Καρδια)

The term kardia (Gk. Καρδια) is used fifty-two times by Paul. The heart is by far the most important internal organ in the New Testament. The heart does not lose its physical reference entirely, for in the Second Letter to the Corinthians, Paul writes,

---

1. Op. cit. p. 31

> "...written not with ink but with the
> Spirit of the living God, not on
> tablets of stone, but on tablets of
> human hearts." (1)

The literal rendering of "tablets of human hearts" is "tablets
of hearts of flesh."

In several cases the heart denotes the personality, the
character, or the inner life in general. It is the central seat
and organ of the personal life of man regarded in and by himself.
It is therefore frequently accompanied by possessive pronouns
such as "my", "his", "thine", etc. When an unbeliever is called
to account by the Christians, the

> "secrets of his heart are disclosed". (2)

In Ephesians, Paul equates the heart with the "inner man".

> "...that according to the riches of his
> glory he may grant you to be strengthened
> with might through his Spirit in the
> inner man, and that Christ may dwell in
> your hearts through faith." (3)

The heart is frequently regarded by Paul as the seat of the
emotions. It is in the heart that men desire, experience anxiety
and concern, joy, courage, etc.

> "Therefore God gave them up in the lusts
> of their hearts to impurity..." (4)

> "That I have great sorrow and unceasing
> anguish in my heart." (5)

> "Let the word of Christ dwell in you
> richly, as you teach and admonish one
> another in all wisdom, and as you sing
> psalms and hymns and spiritual songs
> with thankfulness in your hearts to
> God." (6)

---

1. 2 Cor. 3:3   2. 1 Cor. 14:25   3. 3:16-17
4.   Rom. 1:24   5.   Rom. 9:2   6. Col.3:16

—77—

It was noticed in the Old Testament that lev and levav were very commonly used to describe mind, or its function. The heart can be the seat of intellectual activities for Paul also. Speaking of the Gentiles, Paul writes,

> "For although they knew God they did not
> honor him as God or give thanks to him,
> but they became futile in their think-
> ing and their senseless minds (hearts)
> were darkened." (1)

Quoting Isaiah 64:4, Paul writes to the Corinthians of the heart as the organ with which man thinks.

> "What no eye has seen, nor ear heard, nor
> the heart of man conceived, what God has
> prepared for those who love him." (2)

In the Ephesian letter Paul writes,

> "...having the eyes of your heart enlightened,
> that you may know what is the hope to which
> he has called you..." (3)

The inference in this last passage seems to be definitely to the mind or the understanding.

Again the heart maybe the seat of volition. It is that part of a man's nature which wills. It is in the heart that men purpose to do things.

> "Therefore do not pronounce judgment before
> the time, before the Lord comes, who will
> bring to light the things now hidden in
> darkness and will disclose the purpose of
> men's hearts." (4)

The Gentiles are condemned by Paul, not because of ignorance, but because they had stubborn wills, and therefore refused to follow the light that God had given them.

---

1. Rom. 1:21   2. 1 Cor. 2:9   3. 1:18
4. 1 Cor. 4:5

> "But by your hard and impenitent heart you
> are storing up wrath for yourself on the
> day of wrath when God's righteous judgment
> will be revealed." (1)

Finally, the distinctive element found in the Pauline usage of kardia is the reference to the Spirit of God residing in it. The Spirit of God resides in the heart of those who are the sons of God--i.e., disciples of Jesus Christ.

> "And because you are sons, God has sent the
> Spirit of His Son into our hearts..." (2)

> "...God's love has been poured into our
> hearts through the Holy Spirit which
> has been given to us." (3)

Before becoming a son of God, the heart of the believer had been hardened (4) it was impenitent (5); it was filled with lusts (6). But now the love of God has poured into the hearts of the believers and so His light "shines" in the hearts (7) the heart makes "melody to the Lord" and is filled with the "peace of Christ". (8)

H. Suneidesis (Gk. $\sigma u v \epsilon i \delta \eta \sigma \iota s$)

The term suneidesis (Gk. $\sigma u v \epsilon i \delta \eta \sigma \iota s$) does not appear in the Four Gospels. It occurs first in the Pauline correspondence and seems to be a Pauline term, since the Apostle uses it twenty of the thirty times that it is found in the New Testament. Outside of the Letters of Paul it is found two times in Acts, five times in Hebrews, and three times in First Peter.

---

1. Rom. 2:5   2. Gal. 4:6   3. Rom. 5:5   4. Eph. 4:18
5. Rom. 2:5   6. Rom. 1:24   7. 2 Cor. 4:6   8. Col. 3:15

The term is generally translated in English by the word "conscience" although its primary meaning is closer to "consciousness". This term seems to have come to Paul from the Greek, since there is no parallel Hebrew word. The conscience is not the seat of ethical knowledge. Rather it is the faculty in man which passes judgment upon actions after they are done. The Apostle Paul uses the term in three chief ways.

In the Letter to the Romans he writes of his own conscience.

> "I am speaking the truth in Christ, I am not
> lying; my conscience bears me witness in
> the Holy Spirit, that I have great sorrow
> and unceasing anguish in my heart." (1)

The conscience of Paul is the faculty that condemns or acquits him. If Paul were not telling the truth, his conscience would condemn him. As it is Paul has a "clear" conscience.

In the second place, Paul speaks of the conscience of the Gentiles. The conscience of the Gentiles passes judgment on them when they are not following the natural law which God has given to them.

> "When Gentiles who have not the law do by
> nature what the law requires, they are a
> law to themselves, even though they do not
> have the law. They show that what the law
> requires is written on their hearts while
> their conscience also bears witness and
> their conflicting thoughts accurs or per-
> haps excuse them on that day when, accord-
> ing to my gospel, God judges the secrets
> of men by Christ Jesus." (2)

Thirdly, Paul speaks of the conscience of the Christians. In the majority of these instances he is dealing with the problem of whether or not Christians should eat the meat which was offered as a sacrifice to the idols. Writing to the Church at Corinth, Paul states,

---

1. Rom. 9:1   2. Rom. 2:14-16

> "For if anyone sees you, a man of knowledge,
> at table in an idol's temple, might he not
> be encouraged, if his conscience is weak,
> to eat food offered to idols? And so by
> your knowledge this weak man is destroyed,
> the brother for whom Christ died. Thus,
> sinning against your brethren and wounding
> their conscience when it is weak, you sin
> against Christ." (1)

Paul deals with the same problem in 1 Cor. 10:23-11:1.

In summary we may say, that Paul regards every man as having a conscience (2). Conscience is a universal phenomenon for the Gentiles also possess it. (3). Men can disobey their conscience or obey it. When they obey their conscience they do the right thing for "conscience's sake". (4) The man who does the right thing is acquitted by his conscience while the man who does the wrong thing is judged and condemned by it. The consciences of men are not all the same. Some men may have a strong conscience while others may have a weak conscience. In the controversy over the eating of forbidden meat, Paul realizes that some men of weak conscience may "stumble" and "fall" when they see a Christian eat the meat offered to idols in sacrifice. Therefore a man's conscience is supposed to do more than merely determine the thing that is right for him. It must also take into account the influence that his actions as a Christian will have on men of weak conscience who are easily offended. For Paul a man's conscience does not make a man a "law unto himself". At every turn the man must consider the social implications of an action in order that he may not hurt a "weaker" brother by his action.

---

1. 1 Cor. 8:10-12   2. 2 Cor. 4:2   3. Rom. 2:15
4. 1 Cor. 10:28

1. The Place of God, Sin, and Freedom in Pauline Anthropology

There is sufficient evidence in the foregoing discussion of Pauline anthropological concepts to indicate that Paul was not a systematic theologian. His terms are frequently used interchangeably and can carry a variety of meanings. Although some of the Pauline usages are distinctive, for the major part, Paul is influenced by his Hebraic background. Greek anthropology seems to have had little influence on Paul's thinking. When Paul uses the terms which are characteristically Greek he generally gives them a different content. His use of Greek terms is in the main, non-technical.

There are several important features of Paul's anthropology which must be noted before this chapter is brought to a close. Because the Pauline view of man is conditioned primarily by Hebraic influences, Paul never regards man as merely "man" as the Greeks were accustomed to do. In general, the Greeks looked upon man as an animal with but one special faculty distinguishing him from the rest of the animal world--reason. Aristotle regarded man as a "rational animal". Man was studied independently of his relationships with his environment. Paul, on the other hand, never views man as existing independently of God. Without God the creature man would not even exist. Man is always considered in some relationship to God. Similarly, Paul never speaks of God as some modern theologians do, when they discuss the nature of God, but rather views God always as having a relationship to man.

> "Therefore, Pauline theology is not a
> speculative system. It deals with
> God not as He is in Himself, but only
> with God as He is significant for man,

for man's responsibility and man's salvation.
Correspondingly, it does not deal with the
world and man as they are in themselves, but
constantly sees the world and man in their
relation to God." (1)

In the main, contemporary psychology is basically Greek, in that

it attempts to view man as man. Comparative psychology attempts

to discover the laws of human behaviour by a study of animal

behaviour. Clinical psychology attempts to understand man in

terms of his past behaviour. Even much of religious psychology

attempts to discover the motives for religious behaviour in man

himself. Because this is so, it is difficult to discover a

common meeting ground when we discuss the relevance of Paul's

thought in the light of modern psychological theory.

Paul, as a good Hebrew, gives to man a dignity which makes

man but "a little lower than the angels." He could see that men,

by giving themselves up to God's will and purpose could become

"sons of God." Man's dignity was the result of his special

relationship to God and was not due to the possession of rational

capacities as the Greeks held. To live according to reason was

to live "kata sarka". But to live "according to the Spirit" meant

living as a "son of God." Those who lived "kata sarka" or "accord-

ing to the Spirit of this world" were called by Paul, the "sons

of disobedience." The "sons of disobedience" had missed the mark

or the way, they are the lawless ones, they have turned aside,

they have erred and gone astray, they do what they know is contrary

to the will of God.

---

1. Bultmann, R.: Op. cit. p. 191

The Gentiles who had a "natural law" and the Jews who had the
Mosaic Law are under equal judgment since both had been disobedient,
rebellious, treacherous, boastful, arrogant, proud, haughty, shame-
less,--they are all fools or morons. The hold that sin has on the
lives of men is so great that whatever freedom they had is freedom
no longer, for sin makes them choose that which is against their
will. They are all in bondage to sin, and hence they are slaves.
They have denied their dependence upon God, and have relied on
themselves alone. They are therefore "dead" already. The wages,
or the end result, of the sin of men is death, not only in the
hereafter, but in the present, in the here and now. But for Paul,
there is hope for "life" and "life eternal" in Christ Jesus. A
man may be saved from the "death" that is upon him by yielding his
life to the will of God. He must renounce his "self-will-ness"
and become "God-willed." Freed from the bondage of sin, he now
takes on the bondage of righteousness.

> "But thanks be to God, that you who were once
> slaves of sin have become obedient from the
> heart to the standard of teaching to which
> you were committed and, having been set free
> from sin, have become slaves of righteousness.
> I am speaking in human terms, because of your
> natural limitations. For just as you once
> yielded your members to impurity and to greater
> and greater iniquity, so now yield your members
> to righteousness for sanctification.
>   When you were slaves of sin, you were
> free in regard to righteousness. But then what
> return did you get from the things of which
> you are now ashamed? The end of those things
> is death. But now that you have been set free
> from sin and have become slaves of God, the
> return you get is sanctification and its end,
> eternal life. For the wages of sin is death,
> but the free gift of God is eternal life in
> Christ Jesus our Lord." (1)

---

1. Rom. 6:17-23

The Biblical writers never discussed the question of human freedom--they assumed it at all times. The assumption that man is free under the Sovereignty of God, is characteristic of Paul's thinking. It is implicit that man sins because he chooses to do so. Although God is Sovereign, his sovereignty is comparable to that of earthly rulers, who allow their subjects a scope of freedom in their domain. Smith suggests that apart from the Epicureans there was no other school of thought in the Hellenistic world that regarded man as completely determined. The world of Paul did not know of the inexorable "laws of nature" and the idea of human freedom offered no serious problem (1). Paul, however, has much to say about Christian freedom. For the Christian, freedom never means "doing what one wants to do". The man who was a "slave to sin" upon conversion would become a "slave to righteousness". It was the "perfect slave of Christ" who had the most freedom. This freedom would be expressed in doing the works of the Spirit at all times. In the Second Letter to the Corinthians Paul writes,

> "Where the Spirit of the Lord is, there is
> freedom." (2)

In other words, Paul emphasizes that wherever Christ is Lord, there is a "free" slave who shares the Spirit of the Master. Similarly, Augustine could say, "Love God and do what you will", with the emphasis falling on the first part of this quotation.

The arguments for the view that man, for Paul, is completely determined are generally based on the ninth chapter of his Letter to the Romans.

---

1. Op. cit. 172   2. 2 Cor. 4:17.

In this chapter Paul is involved in a debate regarding the absolute sovereignty of God, and is forced into a position which in essence denies the possibility of human freedom. This chapter is interpreted by some Christians to be the "bulwark of Divine election and predestination". Such an interpretation is reasonably valid if the chapter is taken independently of the chapters which immediately follow. On this interpretation the responsibility for evil must ultimately rest with God, and we are forced to admit an unethical determinism.

However, towards the end of the chapter and in chapters ten and eleven which follow, the subject of human responsibility is dealt with at some length. Men are responsible under the divine sovereignty. They have to choose. They must decide. It is incorrect to interpret the ninth chapter independently of the sections which immediately follow. When it is considered in its larger context chapter nine cannot be used to buttress the position of complete determinism in Pauline theology.

That the fact of human freedom and the Sovereignty of God existing together results in a paradox never bothered the writers of the Bible. Common sense indicated to them that man was free for he could determine, will, and choose.

At the beginning of this section it was stated that Paul's anthropology was in the main drawn from his Hebraic background. The following summary, taken from Bultmann's Theology of the New Testament, bears a striking similarity to the statements of H. Wheeler Robinson and Otto J. Baab which were quoted at the end of Chapter One.

Evidence seems to point to the fact that Paul's anthropology
was the anthropology of a "Hebrew of the Hebrews."

> "In summary, this may be said: The various
> possibilities regarding man, or the self,
> come to light in the use of a anthropological
> terms soma, psyche, and pneuma. Man does
> not consist of two parts, much less of three;
> nor are psyche, and pneuma special faculties
> or principles (within the soma) of a mental
> life higher than his animal life. Rather
> man is a living unity. He is a person who
> can become an object to himself. He is a
> person who lives in his intentionality, his
> pursuit of some purpose, his willing and
> knowing (psyche, pneuma). This state of
> living toward some goal, having some
> attitude, willing something and knowing
> something, belongs to man's very nature
> and in itself is neither good nor bad.
> The goal toward which one's life is
> orientated is left still undetermined in
> the mere ontological structure of having
> some orientation or other; but this
> structure (which for Paul is, of course,
> the gift of the life-giving Creator) offers
> the possibility of choosing one's goal of
> deciding for good or evil, for or against
> God." (1)

Paul was not a scientific psychologist. His anthropological
concepts are the result of everyday experience and not of scientific
experimentation. Paul's terminology is determined by his religious
convictions. Moreover, as a Hebrew he was not concerned about
defining his terms and hence uses them interchangeably. The
language of religion is always coloured with affect, with poetry
and with historical associations. The scientific psychologist uses
a terminology which is carefully defined in the experimental
laboratory and the clinic. And so on the basis of methodology
and terminology Paul is unscientific in the modern sense of the
term. In this connection Smith comments,

"The truth is that the New Testament writers,
like their contemporaries—and like most
men always—were not scientific psychologists.
For them man was both unitary and manifold.
None the less, here as elsewhere the New
Testament had its own differentia. It
related everything to Christ. If Paul were
confronted with the questions on which
modern **psychologists**, after all their
careful **scrutiny** of man's nature, by no
means wholly agree, he would have **said:**
'I do not know what may be **true or untrue**
in your various theories, but one thing I
know—that there is a "new man" in Christ
Jesus. "Christ! I am Christ's! and let
the word suffice you."' (1)

The question must now be asked, "Are the anthropological

concepts of Paul relevant in the light of modern psychological

thought?" Does modern scientific psychology supersede Paul

and make his **concepts** irrelevant? An attempt to answer this

question will be made in the next chapter.

1. Op. cit. p. 185

THE RELEVANCE OF PAULINE ANTHROPOLOGY IN THE LIGHT OF THREE

MODERN THEORIES OF PERSONALITY

A. Paul Vs. Behaviorism

The school of psychology known by the term "behaviorism" was founded in 1913 by John Broadus Watson. Behaviorism represents a strong reaction against the "psychologies of consciousness" which characterized late nineteenth and early twentieth century psychology. Wilhelm Wundt who established the first psychological laboratory at Leipzig in 1879 was convinced that psychology is the study of mental contents and it is a science that approaches these contents chiefly through introspection and experimentation. Titchener, an Englishman, brought the German psychological tradition to Cornell University in America. He regarded consciousness as the subject-matter of psychology. Consciousness was for him the mental experience of an experiencing organism. Titchener relied on the method of intro-spection, a form of subjective observation. At Harvard, William James, the father of functional psychology regarded the subject-matter of psychology as the "stream of consciousness", which is always personal, always changing, sensibly continuous, deals with objects other than itself, and is always selective. To study the "stream of consciousness" James used introspection which was to be "trained". A school of functional psychology in Chicago continued the work of James on somewhat different lines. This school was not concerned about consciousness per se, but rather was interested in how the mental process operates.

The psychologists at Chicago were concerned with finding out how consciousness functions making adaptations and adjustments to the environment.

J. B. Watson emphatically rejected the whole concept of consciousness. For him all the traditional psychologies were one in as much as they were mentalistic. All of them were guilty of positing an unnecessary dualism for they accepted as fact the existence of two substances--mind and matter. For Watson, mind was something extranatural or supernatural. The whole concept of "mind" and "consciousness" is nothing more than the survival of the superstition of the soul. Psychology in order to become a science must become materialistic, mechanistic, deterministic and objective. The "mind, the "consciousness", the "soul", are concepts beyond the realm of scientific study. A contemporary psychologist writes of Watson's break with traditional psychology in the following words:

> "Consciousness, is only another name for the
> soul of theology, and the attempts of the
> older psychology to make it seem anything
> else are utterly futile. To admit the
> mental into science is to open the door to
> the enemies of science--to subjectivism,
> supernaturalism, and tendermindedness
> generally. With the simplicity and finality
> of the Last Judgment, behaviorism divides
> the sheep from the goats. On the right
> hand side are behaviorism and science and
> all its works: on the left are souls and
> superstition and a mistaken tradition..." (1)

In the book, The Battle for Behaviorism, Watson gives a brief resume of the principles of his scientific psychology.

1. Heidbreder, E.: Seven Psychologies, pp. 235-6

We can outline these principles briefly.

1. The behaviorist strives to study the nature of human behavior. On this definition, psychology is the "science of human behavior".

2. In **reaction** to the psychology of the "mind" or "consciousness", Watson writes,

> "This dogma...that every individual has a
> soul...has been present in human psychology
> from earliest antiquity. No one has ever
> touched the soul, or has seen one in a test tube,
> or has in any way come into a relationship with
> it as he has with other objects of his daily
> experience...With the development of the physical
> sciences which came with the renaissance a
> certain release from this stifling soul-cloud
> was obtained. A man could think of astronomy,
> the celestial bodies, and their motions, of
> gravitation and the like, without involving
> soul, although the early scientists were, as
> a rule, devout **Christians**...Psychology and
> philosophy **however** in dealing as they thought
> with non-material objects found it difficult
> to sidestep, and hence the concepts of mind
> and soul come down to the latter part of the
> nineteenth century. It was the boast of Wundt's
> students, in 1879, when the first psychological
> laboratory was established, that psychology had
> at last become a science without a soul. For
> fifty years we have kept this pseudo-science
> exactly as Wundt laid it down. All that Wundt
> and his students really accomplished was to
> substitute for the word "soul" the word
> "consciousness". (1)

But no one can say what consciousness is. It cannot be studied, it is not seen, smelled, tasted, heard, moved, etc. Hence, the assumption of consciousness is unproven which proves that it is therefore non-existent. Because Watson felt that the science of psychology cannot work with "intangibles" the assumption that there is "consciousness" is dropped.

---

1. Watson, J.B. and MacDougall, W.: The Battle of Behaviorism, pp. 12-14

3. In the place of the "intangibles" behavioristic psychology limits itself to the observable and formulates laws about that which can be observed. Because we can observe the behavior of the human organism, behavior is the only thing tangible enough for scientific study. We can know what a human being does or says. The behavior of an organism can be analyzed into a series of stimulus-response actions. Because the same stimulus repeated over a period of time will always produce the same kind of response, responses are conditioned. It is therefore possible to predict human behavior!

4. The behaviorist finds no scientific evidence for the existence of any vitalistic principle in the human organism. The ordinary laws of physics and chemistry can explain all human behavior.

5. "Thinking" and "thought" are nothing more than behavior of the organisms motor organization. The organism uses muscular activity in thought. The musculature which is used in talking is used in thinking too. Watson, brilliantly equated the "thinking" of men with the mumbling they do when in deep thought. Therefore thinking is only the result of movements of the vocal cords--it is silent talking.

6. Behaviorism regards animal psychology as a science in its own right. The method of animal psychology could be used to study human behavior more profitably.

7. The method of introspection which was used by Wundt, Titchener, and James was invalid.

8. Behavioristic psychology begins its study of behavior with the infant--a mass of protoplasm, which is conditioned over a

period of time by stimulus-response reactions, and therefore behaves in a "predictable" way. The personality of an individual is built up out of a few simple reactions by a process of conditioning.

At the basis of these principles is the behaviorist's thinking about the mind-body distinction of metaphysics. The mind-body division is not a convenient classification of the facts of experience, but it can be used as a division between appearance and reality. At the core of behavioristic doctrine is the Platonic distinction between mind and matter. It regards matter as the only "real" thing, while "mind" is purely illusory. This distinction inevitably led Watson to say what he did about such a subject as "thought". Thought processes are said to be language mechanisms, not because there is experimental evidence to prove the assertion, but because as language mechanisms they conform to the preferred concept, matter.

Classical behaviorism is a modern expression of pre-Platonic Democritan materialism. The behaviorist accepts a rigid materialistic monism which will not admit the possibility of the existence of "consciousness" or "mind". But when the behaviorist rejects "consciousness" he is hard pressed to explain what he means. His very rejection implies that he admits of a duality in human nature. He is overlooking the fact that human experience is of two kinds, one observable and the other beyond the sphere of human observation in the strict "scientific" sense.

Taking its cue from classical physics the psychology of behaviorism viewed the human being as an organic machine.

This has led the psychology to be absorbed into the field of physiology to the extent that modern behaviorists see no possible escape for their psychology from becoming a branch of physiological and neurological study.

The behaviorist theory of human personality is comparatively simple if we accept the basic principles upon which behaviorism is founded. Starting with the assumption that man is completely determined by stimulus-response reactions, Watson could say that if he were given a dozen children he could make of them doctors, lawyers, artists, merchant-chiefs, or even beggars and thiefs.

Behaviorist psychology is based on principles which are antithetically opposed to those which the Apostle Paul seems to have accepted. Two or three of the major points of difference may be cited.

The view of a completely determined man is irreconcilable with the Pauline concept of freedom. It is impossible to read Paul's letters without noticing that the Apostle everywhere assumes that man can choose or had the ability to choose. Judgment would be meaningless unless men were responsible for their actions. The Jews who had the Law could choose to follow it or to reject it. The Gentiles who had a law of nature chose to do otherwise than that law demanded. The behaviorist would say that the Jews and the Gentiles behaved as they did for they could not have done otherwise. In the attempt to make psychology a "science" behaviorism is forced to deny a fact which seems common to human experience. That fact is, that within certain limits men can choose, men can determine, men can decide.

Paul, drawing his ideas from his own experience and observation
is closer to the truth when he asserts the possibility of human
freedom than the modern behaviorist who rejects it emphatically.

When Watson rejected the idea of "consciousness" he did so
on the grounds that it was merely another term for the medieval
idea of the "soul". The idea of the soul in scholastic psychology
was more Greek than Hebraic. The soul was the higher aspect of
a man's nature, while matter was the lower part of his being.
Matter was regarded as evil and the soul was the only part of man
worth saving. The soul was frequently identified with the ration-
ality of man. It was embodied in a material body and at death
would separate itself from that body. This concept is not Pauline,
for it will be remembered that Paul never viewed the body as
inherently evil. When he looked on flesh as sinful he did not do
so in the Greek sense by regarding all matter as evil. Paul regard-
ed the soul as the animating principle in man. When Watson reject-
ed the idea of the "soul" he rejected a concept which was not Pauline.
Basically he was rejecting the notion of "immateriality" of the
"soul" which was not capable of undergoing human observation. It
is unlikely that Paul viewed the soul as something "immaterial".
The "immateriality" of the soul is not a concept which is upheld
by the Biblical writers.

In the mind-matter controversy, Watson rejected "mind" because
it was not accessible to human observation. In rejecting the "mind"
Watson did away with what common experience again seems to assert.
Paul, on the basis of experience, saw that the "inner man" was
different from the "outer man", man had a "heart", he had feelings
"within", he possessed "spirit", etc.

The Pauline distinction is the distinction of the man on the
street, who knows he has "thoughts", who is torn by his emotions
which are "within", who is moved by "feelings" of sorrow or joy,
who may be depressed by the guilt of knowing "within" that he
had done a wrong.

In the main, it might be said that the Pauline view of man
is irreconcilable with the behaviorist theory of human personality.
Although fashionable in many circles the behaviorist view of man
is not the view held by the man on the street who is not acquaint-
ed with scientific terminology. The Pauline view of human nature
approximates the view of human nature that is derived by ancients
and moderns from common observation. This is not to say that
Pauline anthropology is understood in its entirety, or that the
terms which Paul uses are given the original meaning by those who
use them. But on the whole we may safely say that on the basis of
the principles where behaviorism stands most opposed to Paul, the
Pauline view is the one that takes precedence in the thinking of
twentieth century man.

B. Paul vs Psychoanalysis

The psychoanalytic view of personality differs radically from the behaviorist psychology of J. B. Watson. The basic psychoanalytic assumption is the division of the "psyche" or mental life, first into the bodily organ and the scene of action, the brain or nervous system, and second, the acts of consciousness or the immediate data of experience. The very mention of "consciousness", "psyche", "mental life", etc., is diametrically opposed to the basic assumption of behaviorism which claims these are non-existent.

The house of man, according to Freud, is a house divided against itself. In no respect can we say that it represents a unity. There are three main divisions which form the "core" of the personality structure. The oldest or most primitive division of personality is called the Id. The Id is the chief reservoir of psychobiologic energies which are designated by Freud as the "life and death instincts". It is from the Id that all our strivings for pleasure originate. The pleasures for which the Id craves are basically those which accompany the satisfaction of thirst, hunger, and sex. The Id also is the source of aggressivity which is the natural result of the desire for self-preservation in a hostile environment. The goals set by the Id are therefore based on basic biological impulses which crave satisfaction. The goals are always immediate. When the biological sexual drive is unsatisfied it seeks immediate sexual satisfaction. When such a drive is not repressed or sublimated we have the action of the sex pervert. The aggressive impulse is satisfied when we strike a disliked person on the nose.

Sublimated, this aggressive impulse may do the same damage from the point of view of psychological economy if we use vituperative language when referring to our enemy. The Id has no time or space. When it dominates man, man is uncivilized. It is in the process of socialization or becoming civilized that the basic biological urges and drives are suppressed, modified, and qualified.

The second major division of the personality is the Ego, which represents the conscious, intelligent self. The Ego is that part of the Id which has undergone a special development under the influence of the external world. It has acquired attitudes, habits, ideas, etc., from the social world. The Ego therefore is that aspect of personality which is in the closest contact with the world or reality. Freud writes,

> "The principle characteristics of the Ego are these: In consequence of the relation which was already established between sensory perception and muscular action, the Ego is in control of voluntary movement. It has the task of self-preservation. As regards "external" events, it performs the task by becoming aware of the stimuli from without, by storing up experiences of them (in the memory), by avoiding excessive stimuli (through flight), by dealing with moderate stimuli (through adaptation) and finally, by learning to bring about appropriate modifications in the external world to its own advantage (through activity). As regards internal events, in relation to the Id, it performs that task by gaining control over the demands of the instincts, by deciding whether they shall be allowed to obtain satisfaction, by postponing that or by suppressing their excitation completely. Its activities are governed by consideration of the tensions produced by stimuli present within it or introduced into it. The raising of tensions is in general felt as "unpleasure" and their lowering as "pleasure".

It is probable, however, that what is felt
as pleasure and unpleasure is not the
"absolute" degree of the tensions but some-
thing in the rhythm of their changes. The
Ego pursues pleasure and seeks to avoid
umpleasure. An increase in unpleasure
which is expected and foreseen is met by
a signal of "anxiety"; the occasion of
this increase, whether it threatens from
without or within is called a "danger".
From time to time the Ego gives up its
connection with the external world and
withdraws into a state of sleep, in which
its organization undergoes far-reaching
changes." (1)

The third major division of the personality represents the

"conscience" in man and is called the Super-ego. The Super-ego

is concerned mainly with maintaining the right relationship between

the Id and the Ego. The formation of this division of the person-

ality stems from the child's long period of dependence upon the

parents. The early disciplining action of the parents forms the

"core" of the Super-ego. As a child grows the authority of its

parents and the influence of other individuals and institutions

which restrict his behavior are incorporated into the Super-ego.

The Super-ego can judge what is right and what is wrong in a

specific situation on the basis of past experience. Human, and

social relations are governed by the Super-ego. The Super-ego

places restrictions upon the impulses of the Id, and leads the

person to organize a definite set of attitudes, ideas, and habits,

which make up the moral "self". This moral "self" or "conscience"

is the controlling organization which approves or disapproves of

social conduct.

---

1. Freud, S.: An Outline of Psychoanalysis, W.W. Norton and Co. Ltd.,
New York, 1949. pp. 15-16

The effect of early parental disciplining results in the development of an Oedipus Complex within the Super-ego. This Complex expresses itself in hatred of the father-figure or the mother-figure depending on the sex of the child.

According to this trichotomous division of the personality the Ego must always function in such a way that it satisfies the biological impulses of the Id, the moral requirements of the Super-ego, and the approved social conduct of reality. The Ego is therefore the place where the demands of the Id, the Super-ego, and reality are reconciled. The Id represents the biological past, and is largely hereditary. The Super-ego represents the influence of social training, and the Ego is principally determined by one's own immediate experience. When the Ego permits a "forbidden" drive from the Id to be expressed in an antisocial form of behavior guilt arises within the personality because of the watchful and disapproving eye of the Super-ego. Paul described a somewhat similar form of behavior when he wrote,

> "So this is my experience of the Law: I desire to do what is right, but wrong is all I can manage; I cordially agree with God's law, so far as my inner self is concerned, but then I find another law in my members which conflicts with the law of my mind and makes me a prisoner to sin's law that resides in my members." (1)

In more simple words than those of the Freudian psychologist, the person who permits the Ego to express a drive from the Id which is forbidden by the Super-ego, suffers from a "guilty conscience". When the Ego is overwhelmed by the Id drives, the behavior known as "psychopathic" characterizes an individual. Urges and impulses are given free reign.

The individual loses all sense of right and wrong, and becomes amoral. On the other hand, when the Super-ego exercises strict control over the Ego, the individual's actions become "obsessive" and "compulsive". Every action is judged on the basis of right and wrong. The ritual behavior of the monk in his cloister is a form of "obsessive-compulsive" behavior that Freud would trace to its most likely source--the Super-ego.

Following upon this discussion of the structure of personality, it is necessary to consider the Freudian "theory of instincts". For Freud the instincts are the forces which exist behind the tensions caused by the needs of the Id. The instincts represent the somatic demands upon mental life. Although there are many instincts, all may be derived from two fundamental ones. Freud assumes that the two basic instincts are Eros or the life instinct, and Thanatos, or the death instinct. The aim of the Eros instinct is to establish unities and preservation within the personality. The aim of the death instinct is to destroy all such unity. The final aim of Thanatos is to reduce the living organism to an inorganic state. There is an inherent desire in every individual to return to the inorganic state from which they came. As an example, the catatonics of the mental institutes will adopt the posture of the pre-natal child in order to escape reality. For Freud, this is just an extreme expression of the death instinct. Complete expression is seen in the person who cannot control normal suicidal tendencies and commits suicide. Freud comments,

"In biological functions the two basic instincts
work against each other or combine with each
other. Thus, the act of eating is a destruct-
ion of the object with the final aim of
incorporating it, and the sexual act is an
act of aggression having as its purpose the
most intimate union. This interaction of
the two basic instincts with and against
each other gives rise to the whole variegation
of the phenomena of life." (1)

The whole energy of the life instinct is termed by Freud, the
"Libido". At birth the libido neutralizes the self-destructive
forces of the death instinct. The libido is the energy which is
utilized by the Ego. In the earliest stages of personality
development the Ego is its own object and hence libido energy is
centered on itself, resulting in what Freud calls, primary
narcissism. An infant always desires its own satisfaction and
all its libidinal energies are directed towards the attainment of
that satisfaction. As the personality grows the Ego begins to
cathect, i.e., attach itself to objects other than itself, and
hence some of the libidinal energy of Eros is exerted on objects
and we have what is called secondary narcissism. Through life
the Ego is the reservoir from which libidinal cathexes are sent
out to objects and from which they are withdrawn. In complete
love, the major part, if not all of the libido is transferred to
the object of affection. In the love of man and wife, each event-
ually becomes the other's Ego. The libido is very mobile, passing
from object to object, although it can fixate itself on an object
as well. The sources of its energy are ultimately somatic, and
these are mainly erotogenic zones, i.e., zones from which sexual
excitement stems.

1. Op. cit.: p. 21.

The death instinct may work internally and not be revealed at all. It is most evident in its outward manifestations, however. The Super-ego tends to hold back aggressive impulses which remain within the realm of the Ego in self-aggressive form, and hence are self-destructive. In a fit of rage the individual may tear his head, throw a temper tantrum, beat his face, etc., in self-destructive fashion. Accident proneness in industry is partially due to the self-destructive death instinct. The suicidal escape is the ultimate expression of the death instinct.

In all behavior these two instincts interact and therefore produce what is called "ambivalence", towards an object. The behavior of the personality is always marked by ambivalence. For example, when a man loves a woman, there is always an element of hate associated with his love.

Next, the levels of personality functioning may be discussed. The levels of personality functioning are roughly approximate to the three main divisions of the personality. The unconscious is by far the most important level of personality functioning. The unconscious represents roughly the area of the Id. It contains within it the urges, the drives, the impulses, which have been repressed in the process of socialization. It has also retained the unhappy experience of the individual. Emotional trauma generally has accompanied these experiences and is kept with all its energy in the unconscious. On the whole, the unconscious is the repository of Id-like impulses, drives, and urges.

The foreconscious is the place where memories, images, the unselected perceptions, etc., are to be found.

The foreconscious retains whatever can be recalled when needed. For example, an individual knows the multiplication table, but he does not always retain this knowledge in the conscious areas of his personality. He can recall the multiplication table from the foreconscious when he needs it in a specific situation.

The conscious level of functioning is represented by the mental processes which are going on at a particular time. The conscious person is aware of the stream of events at any given moment. The conscious processes are equated with that part of the Ego which is exposed to reality.

A "conflict" arises within the personality because of the ambivalent tendency of the instincts. In every action this ambivalence is expressed in either activity or passivity, masculinity or femininity, pleasure or reality, pleasure or pain, love or hate. All these polarities are potential sources of conflict. In every situation the individual has two incompatible wishes where the fulfilment of the one precludes the unfulfilment of the other.

The "conflict" is generally resolved in the most "economical" way. "Economical "resolution implies behavior which involves a minimum of effort and at the same time preserves the integrity or wholeness of the individual. The matter of dealing with conflict is more an emotional matter than a rational matter. There are various mechanisms which are used by the unconscious, the fore-conscious and the conscious to reduce the inner tensions created by the conflict of Ego, Super-ego, and Id.

The major mechanisms are sublimation, displacement, reaction, formation, repression, suppression, conversion, regression, rationalization. The minor mechanisms are transference, identification, introjection and projection.

The growth of the individual personality is dependent upon the interplay of the Eros and Thanatos instincts in relation to the external contacts of the individual with other persons and material objects. The development of the personality is a process of overcoming infantile forms of libidinal satisfaction and supplanting these with more appropriate forms of behavior. The Theory of personality development is known as psychosexual genesis. The individual attains various forms of libidinal satisfaction at particular levels and tends to persist in these forms beyond the point of social and biological appropriateness. The theory of psychosexual genesis asserts that we complete our development only because we are shocked, forced, weaned, into it at successive points in our growth. Each weaning ends one stage and begins another. The stages of personality growth are the oral stage at which time there is no sense of "self" and the organism sucks and bites. At this stage the pleasure principle reigns supreme within the individual. This stage is followed by the anal expulsive and anal retentive stages, when the child is between the ages of six and eighteen months. The third stage from three to seven years is called the phallic stage. The fourth which covers the ages from seven to puberty is known as the latency stage. This is followed by the genital stage which represents the normal adult personality. The "normal" personality is characterized by the following features:

(a) A harmonious balance between the Id, the Ego, the Super-ego and external reality.

(b) Constructive and socially acceptable behavior in all spheres of activity.

(c) No regression in any aspect of the personality to an earlier stage of personality development.

(d) The basic urges are either gratified or sublimated. The behavior of the normal "adjusted" adult is always post-ambivalent behavior.

(e) There is complete and satisfactory resolution of all conflicts.

The foregoing account is a rudimentary description of the underlying principles of Freudian psychoanalytic theory. One further fact should be mentioned. Freud, although admitting consciousness, was emphatic about the fact that the personality was completely determined. The Freudian system is rigidly deterministic. The clinical treatment of analysis is impossible unless we can trace every emotional maladjustment of the individual to some earlier stage of personality growth.

The psychoanalytic theory of personality represents the end result of Freud's personal experience of the treatment of personality maladjustments. The theory was the outcome of observation of human abnormalities in a clinical setting. From the point of view of experimental science, Freud was unscientific. His conclusions were not the result of painstaking experimentation and research where every variable is known and accounted for.

In as much as a good deal of Freudian theory is the result of ordinary observation, we may say that it bears a methodological similarity to Pauline anthropology. However, Paul was more than an objective spectator for much of his anthropology is the result of his own life experience.

The treatment of psychoanalysis rests on the assumption that man has no freedom to choose. Every action is determined. It is possible to treat a person for anxiety or hysteria because the source of the person's illness always lies within the unconscious. The concept of a rigid determinism is irreconcilable with the Pauline view of human freedom.

The Freudian theory of the structure of human personality which regards the house of man as a house divided against itself, bears some resemblance to aspects of Pauline thinking. The Apostle Paul was conscious of the moral struggle within his own personality when he had determined to follow the Jewish Law. Paul was aware of a division in his own personality of a higher and a lower principle. He called the lower or weaker principle the "flesh". He experienced the frailty, the folly, the finitude of the flesh, as over against the high resolves of the "inner man". Although Paul never conceives of human nature as a trichotomy the way Freud does, he is aware at all times of the divergent and conflicting motives within his own personality. The life of the Apostle Paul was in many respects, a "life divided against itself." Whenever Paul discusses the conflict within his own life, his views of human nature are most like those of Freud when the latter discusses the subject of conflict within human personality.

The phrase, "works of the flesh" which Paul uses refers to the sinful acts of a human personality. The Apostle Paul recognizes the dire effect which sexual immorality may have in the Church at Corinth. In Galations 5:19-21 the Apostle gives a list of the "works of the flesh" which includes sexual immorality as well as a host of other sins. For Paul the "works of the flesh" represent more than the expression of "biological energies and urges" for they can refer to the motives within man which cause him to act in a sinful way. On the basis of Freudian theory, it is possible to explain the "works of the flesh" as the expression of unrepressed, Id drives and urges. However, in attributing what Freud would call personality maladjustments to the "flesh" having in mind its broadest meaning, Paul seems to have a more realistic view of human nature. The "works of the flesh" involve a person's motives, thoughts, and actions and are more than "psychobiologic urges" in Freudian psychology. In contrast to Freud, Paul's concept of immorality is not confined to sexual immorality, but covers a much broader area of behavior. For Freud, immoral behavior would be the uninhibited expression of sexual or aggressive urges.

The Freudian psychoanalytic theory shattered the Greek view that man was basically a rational being. The concept of the rational man was held by most respectable scholars at the beginning of the twentieth century. Psychoanalytic observation revealed that man is largely irrational. He acts more on the basis of his emotions than on the basis of his reason. The strong resistance to Freudian theory which was expressed in its early years was due to the fact than men refused to recognize their irrationality.

The concept of the rational man was not a Pauline concept. Paul
is one with Freud, in asserting that reason does not occupy a
sacred throne in the life of men. Paul regarded reason as merely
a part of the whole man, a part which could be directed toward good
or evil. It was not good per se as the Greeks held. It was largely
Freudian theory which changed twentieth century thinking about the
rationality of man. In this respect we may say that theological
thinking during the last twenty years has more and more recognized
man's irrationality, and has in this one respect broken away from
its Aristotelian assumptions and come closer to the Pauline view.

Since the thinking of modern man is conditioned basically by
the Greek modes of thought, the anthropological concepts of Paul
have lost much of their original content for most men. However,
Freudian psychoanalytic theory has developed an abstract "Greek"
terminology which lacks content and meaning for all but the student
of psychoanalysis. It is doubtful if the individual on the street
knows the meaning of such Freudian jargon as the "life and death
instincts", the Id, the Ego, the Super-ego, the Libido, etc., any-
more than he knows the original meaning of such words as "soul",
"spirit", "body" which are used by the Apostle Paul.

In conclusion it may be asserted that certain aspects of
Freudian theory bear a resemblance to Pauline anthropology. However,
the division of the personality into three parts, is irreconcilable
with the Pauline and Hebraic view that man is a "whole". He is not
made up of several parts. The parts are but a manifestation of
the whole.

C. Paul vs. Field Theory

The psychology known by the name Gestalt arose in Germany largely as a protest against the "older psychology" of Wundt and his followers. In this respect its rise is similar to the rise of behaviorism in American. The Gestalt school was founded by three men, Max Wertheimer, Wolfgang Kohler, and Kurt Koffka. These founders were impressed by the lack of interest shown by Wundtian experimental psychology in the singleness, the wholeness, the unjointedness, and fluidity of immediate experience. Experimental psychology attempted to know the "whole" by looking at the parts. Hence, A plus B plus C plus D were the parts or the sides of a square. Wundtian psychology contended that an individual did not see a "square" but saw the parts first of all, and after he put the "parts" together he perceived that they made up a "square". The Gestaltists contended that the individual saw the "square" first, and upon analysis he could discern four sides, A,B,C, and D. For them the "whole" unit was always primary to the "parts". It was impossible to think of a "side" of a square unless one could first of all perceive a "square". The Gestaltists did extensive work in the field of perception, the phi-phenomenon, figure and ground, and insight.

The Gestalt theory of personality was formulated by the school's American leader, Kurt Lewin. The basic principles of the "Field Theory of Personality" as it is called, are outlined in Lewin's book, "The Dynamic Theory of Personality".

At the outset Lewin outlines the reason for the rejection of what he calls the Aristotelian modes of thought.

The Aristotelian method of thinking has led to the postulation
of several very questionable assumptions.

In the first place, the Aristotelian method of investigation
which is used by most psychological schools regards the individual
independently of the processes that are going on in his environment.
The individual according to behavioristic thought will always
respond the same way to the same stimuli. This is a faulty
assumption since it does not take into account in any way the
interaction of an individual with his internal and his external
environment.

If we start with the assumption that the individual can be
viewed independently of his "total" environment it is possible for
us to establish certain statistical norms. Once these are establish-
ed they are regarded as an historically proven fact. This establish-
ed norm is regarded as psychological truth. Aristotelian concepts
are established on the ground that a certain process is frequently
or invariably repeated in the course of history. Modern physics
has for some time rejected the view that frequency of occurrence of
phenomenon establishes a law. "Absolute" proof is never possible.
Similarly in psychology where the possibility of innumerable
variables is always present in every situation, an individual may
react differently than he has been accustomed to reacting to a
particular stimuli. If frequency of occurrence does not establish
"absolute" truth in physics, it certainly cannot be used as a means
for establishing "absolute" truth in psychology. Both behaviorism
and Freudianism are guilty of accepting this Aristotelian mode of
thinking.

In the second place, the Aristotelian law always applies to an average situation. It breaks down where there is no average situation. There are five chief results of Aristotelian methods of thinking.

(1) An attitude towards particular phenomena becomes applied to all phenomena. Regularity in the sense of frequency of occurence constitutes the norm. This results in the misguided view which Lewin calls "Frequency regarded as Lawfulness."

(2) The tendency of this form of thinking is to argue from the particular to the general. Freud saw a child, three years of age expressing negativistic behavior and bravo, all three year old children display negativism. A class is established on the basis of particular phenomenon.

(3) The calculation of an average to exhibit the common characteristics of a group. If the average mark on a University examination happens to be forty per cent, the professor, using the Aristotelian method of thought feels justified in saying, "This is an extremely poor class". In reality it may be discovered that half of the class are above average students.

(4) The historic view takes precedence over the geographic view. Psychology is dominated by an interest in past behavior from which it builds "laws". Lewin's field theory attempts to look at the present occurrence in the geographic setting, where the individual is studied in relation to his inner and outer environment at the present time. In discarding these Aristotelian modes of thinking, psychology should adopt what Lewin calls the Galilean method of thought.

Basically, the Galilean method of thinking asserts that regularity of occurrence does not constitute a general law. The individual is always in a particular total situation which is different from any previous similar situation. In studying the individual the reference must always be to the totality of the concrete whole situation rather than the largest possible historical collection of frequent repetitions.

In the second place, there is no possibility of establishing a "class" on the basis of evidence. Psychological phenomena is "individual" phenomena, and is conditioned by the whole situation. This makes it impossible to classify behavior.

In the third place, historical rarity is no disproof, while historical regularity is no proof of lawfulness.

After pointing out the fallacy of the Aristotelian modes of thought and proposing to replace them with the Galilean modes, Lewin describes the structure of the mind. As would be expected he objects to all the attempts of modern psychologists to divide the mind into parts. The atomistic dissection into piecemeal parts is unnecessary and creates misunderstanding. The mind is a unity which cannot be divided. The "parts" of the mind are non-existent except as a part of a whole. The mind is a unified "total" structure and functions as a "total" structure. At this point Lewin differs radically with the Freudian concept of a divided personality structure.

The behavior of an organism is derived from a totality of coexistent facts. These coexisting facts have the character of a dynamic "field" in so far as the state of any part of this "field" affects the state of every other part of the "field."

Behavior is not dependent on the past or on the future but on the present "dynamic field". This is in strong contrast to the belief of teleology which regards the future as the cause of behavior and that of associationism which regards the past as the cause of behavior.

The "field" in any given situation is the "life space" of the individual which contains both the person and the environment as he is experiencing it. The environment is always a particular configuration of stimuli. The individual psychological environment consists of a configuration of aspects or forces which may be defined as the physiological factors, abilities, freedom or lack of choice with reference to given actions, mental conflicts, attachment to individuals or social groupings, prejudices, or other items in the "total" inner "subjective" life space. The external surroundings are designated as the "geographic life space".

The individual chooses a goal which has a positive "valence" which may be an object, a situation or attainment, such as a particular role, prestige or status. In the presence of a goal with a strong positive "valence" all other goals become subsidiary or disappear altogether. The person's movement toward the goal may be through barriers such as distance, physical obstacles, social, psychological taboos, etc., which must be overcome if the goal is to be achieved. If the person reaches a goal, but is disappointed or thwarted by the satisfaction which he gets, which may be much lower than his expectations, the particular goal acquires a negative "valence" or a low positive "valence".

The life space of an individual enlarges with growth. At birth the life space of the infant is vaguely sketched. There is no distinction between the group and the individual. As a child grows his life space expands, objects acquire positive or negative valence, the child learns the difference between objective and fantasy thought, and is aware of the barriers that confront it when it moves towards any goal.

The Lewinian concept of personality views an individual as being embedded in his environment to the extent that he almost seems to lose his individuality. Personality can never be viewed apart from the "behavioral field". The formula Lewin used to describe behavior was in terms of the personality and the environment interacting upon each other. Lewin was convinced that it was possible to use the language of modern physics to describe the personality and the behavior of the personality.

The distinctive and chief contribution of Lewinian field theory is its emphasis on the oneness, the wholeness, the essential unity of human personality. It is at this point that the concept of man as held by Paul comes closest to modern psychology. The Hebraic view of man, which the Apostle Paul adopted was a Gestalt view in essence. The Apostle Paul viewed man as a "unitary, living being". He regarded the soul, the spirit, the flesh, as particular manifestations of the unitary creature. This view of the essential oneness of human nature is opposed to the Greek view where a dichotomy of the higher element, reason, and the lower element, matter, exists. This view is essentially different from the view of human nature which is found in behavioristic and in Freudian psychology.

These modern theories are but a twentieth century expression of the Greek views of man.

The Apostle Paul derived his anthropological concepts mainly from his Hebraic background. Since the Hebrews were not scientific psychologists they relied heavily on observation and their own experience. Because they were not Greek, careful analysis and a well-defined terminology did not characterize their anthropological concepts. The Apostle Paul came to the Greek world with his heritage of Hebraic concepts. Although exposed to the influence of Greek thought Paul remained essentially Hebraic in his views regarding human nature. In the light of modern psychological theory Pauline anthropology is irreconcilable generally with those theories of personality which have at their core assumptions which come out of Greek thought. Where the Greek assumptions are discarded, as in the Gestalt theory of personality, and the stress is put on the essential unity of human personality, the greatest degree of correspondence with an essential principle of Pauline thought can be found. That principle asserts the basic unity of the human personality.

> "For the body does not consist of one member
> but of many. If the foot should say, "Because
> I am not a hand, I do not belong to the body,"
> that would not make it any less a part of the
> body. And if the ear should say, "Because I
> am not an eye, I do not belong to the body,"
> that would not make it any less a part of the
> body. If the whole body were an eye, where
> would be the sense of smell? But as it is,
> God arranged the organs in the body, each one
> of them as he chose. If all were a single organ,
> where would the body be? As it is there are
> many parts, yet one body." (1)

1. 1 Cor. 12:14-20

BIBLIOGRAPHY

Barth, K.: The Epistle to the Romans, Oxford University Press,
   London, 1933.

Bevan, E.: Stoics and Sceptics, The Clarendon Press, Oxford, 1913.

Brown, F., Driver, S.R., and Briggs, C.A.: A Hebrew and English
   Lexicon of the Old Testament.

Bultmann, R.: Theology of the New Testament, Vol. 1, Charles
   Scribner's Sons, New York, 1951.

Dibelius, M.: Paul, The Westminster Press, Philadelphia, 1953.

Dodd, C.H.: The Epistle of Paul to the Romans, The Moffatt New
   Testament Series, Hodder and Stoughton, London, 1932.

Freud, S.: An Outline of Psychoanalysis, W.W. Norton & Company, Inc.,
   New York, 1949.

Grant, F.C.: An Introduction to New Testament Thought, Abingdon-
   Cokesbury Press, New York, 1950.

Heidbreder, E.: Seven Psychologies, D. Appleton-Century Company,
   Inc., New York, 1933.

Kennedy, H.A.A.: Philo's Contribution to Religion, Hodder and
   Stoughton, London, 1919.

Kittle, R.: Biblia Hebraica, Privilegierte Wurttembergische
   Bibelanstalt, Stuttgart, 1951.

Moulton, W.F. and Geden, A.S.: A Concordance to the Greek Testament,
   T & T Clark, 38 George Street, Edinburgh, 1926.

Nestle, D.E.: Novum Testamentum Graece, Privilegierte Wunttembergische
   Bibelanstalt, Stuttgart, 1952.

Niebuhr, R.: The Nature and Destiny of Man, Vol. 1, Charles Scribner's
   Sons, New York, 1941.

Reake, A.S.: The People and the Book, Clarendon Press, Oxford, 1925.

Robinson, H.W.: The Christian Doctrine of Man, T & T Clark,
   38 George Street, Edinburgh, 1911.

Robinson, J.A.T.: The Body: A Study in Pauline Theology, Henry
   Regnery Company, Chicago, 1952.

Smith, C.R.: The Bible Doctrine of Man, The Epworth Press, London, 1951.

Watson, J.B. and MacDougall, W.: The Battle of Behaviorism, W.W. Norton & Company, Inc., New York, 1929.

Wolfson, H.A.: Philo, Vol. 1, Harvard University Press, Cambridge, Mass., 1948.

Woodworth, R.S.: Contemporary Schools of Psychology, The Ronald Press Company, New York, 1931.

Wright, W.A.: The Authorized Version of the English Bible, Vol. lV. The Apocrypha. Cambridge University Press, 1909

Zeller, E.: The Stoics, Epicureans, and Sceptics, Longmans, Green, and Company, London, 1892.